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CREWDSON, ISAAC

TITLE:

DEFENCE OF THE BEACON

PLACE:

LONDON

DATE:

1836

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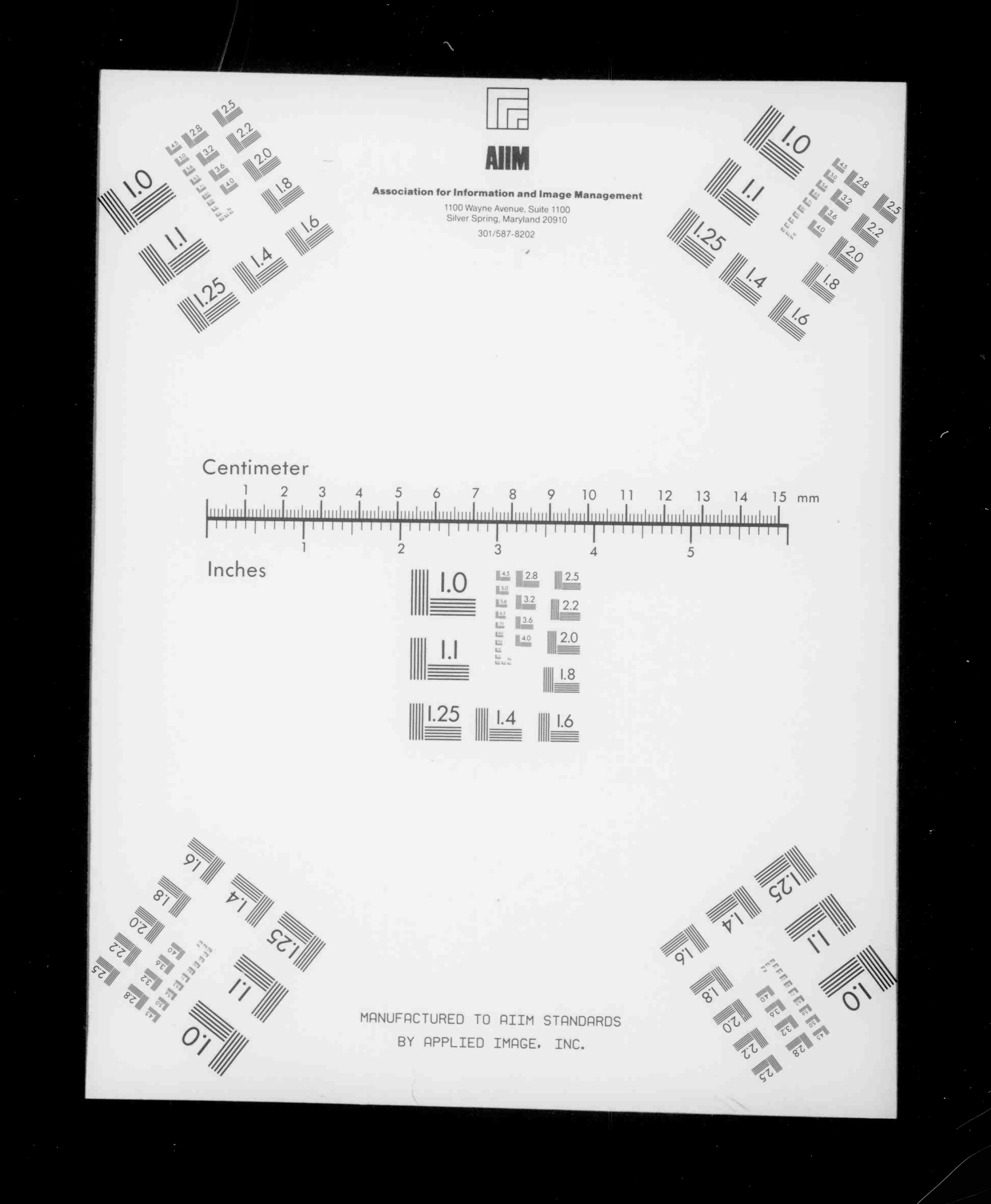
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A

DEFENCE OF THE BEACON;

OR A

SUPPLEMENT TO THE REPLY

TO

THE STATEMENT

OF THE

YEARLY MEETING'S COMMITTEE.

BY ISAAC CREWDSON.

LONDON:
LTON AND CO., AND DARTON AND SON,
1836.

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CORRESPONDENCE, &c.

PART II.

A

DEFENCE OF THE BEACON;

OR A

SUPPLEMENT TO THE REPLY

TO

THE STATEMENT

OF THE

YEARLY MEETING'S COMMITTEE,

WITH FURTHER PARTICULARS ON THE

CONTROVERSY IN THE SOCIETY OF FRIENDS.

BY ISAAC CREWDSON,

LONDON:
HAMILTON AND CO.—DARTON AND SON, HOLBORN HILL.
1836.

MANCHESTER:
PRINTED BY WILLIAM SIMPSON, BROWN STREET, MARKET STREET.

G. Cr. to Fr. 28th 1902.

The following document and letter are introduced, not because they are of much importance, but because they form a link in the chain of proceedings. They comprehend all that passed officially between the Committee of the Yearly Meeting, on their Fourth visit, and the Author of the Beacon.

Document of the Committee handed to Isaac Crewdson ;—

The Committee have been engaged in considering some of the statements made in Isaac Crewdson's letter of the 12th month 12th, 1835,—and as it appears that copies of the said letter have been circulated to some extent in manuscript, and still more widely in print, it is concluded, to enter the following notice of the subject on the minutes of the Committee.

Isaac Crewdson, represents the minute of the Committee, dated 8th month 21st, as being a "*rejoinder*" to his reply, to their original statement of their objections to the Beacon,—whereas, they never regarded it in this light, and they conceive that there is nothing in its terms which gives it such a character.

The letter further assumes, that the above minute comprehended all the objections which the Committee at that time entertained against the Beacon, and that they had then abandoned those which were set forth in their original statement. The Committee, are however, satisfied, that the terms of the minute, by no means

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warrant any such assumptions ; and they conceive, that had their friend Isaac Crewdson read the document, put into his hands on the 24th of the 8th month, instead of returning it unopened, he could not possibly have come to the above conclusions,—since, while the said document admitted that the Committee had derived a considerable degree of satisfaction from Isaac Crewdson's explanation of *his own* views, its general import plainly indicated the continuance of their scriptural objections to the *Beacon*.

In connexion with this part of the subject, it is important to observe, that the document in question was read in the 8th month both in the Quarterly Meeting of Ministers and Elders, and also in the presence of the Quarterly Meeting's Committee so that the general nature of its contents must, at that time, have been extensively known among Friends in this neighbourhood.

The Committee feel themselves called upon distinctly to state, that the expressions employed in some personal addresses to Isaac Crewdson in the Committee, and which he alludes to as implying Christian fellowship or unity, were not intended in any way to bear upon the views of the Committee respecting the Beacon or its publication. On the contrary, they think it right on this occasion, to record on their minutes, that neither the scriptural objections, originally made by them to the Beacon, nor their dissatisfaction with the publication of that work, have been removed.

(not signed.)

4th Month 20th. 1836.

To the Committee of the Yearly Meeting, appointed to visit the Quarterly Meeting of Lancashire.

My Dear Friends,

A paper without signature was put into my hands on the 20th instant, by Barnard Dickenson, a member of your Committee, which paper, I understood, came from you.

In this paper, it is stated, that I was wrong in concluding, that your minute of the 21st of 8th month included all the objections that you then entertained against the Beacon.

It is further stated, in this paper, that a document of your's, dated 24th of 8th month which I returned unopened, would, if I had read it, have prevented my coming to such a conclusion: this document I declined to receive, on the ground of objections which I fully stated to you in a letter to George Stacey, dated 8th month 31st.

It is then said in the paper you have sent, that, "In connexion with this part of the subject, it is important to observe, that the document in question was read in the Eighth Month, both in the Quarterly Meeting of Ministers and Elders, and also in the presence of the Quarterly Meeting's Committee, so that the general nature of its contents, must, at that time, have been extensively known amongst Friends in this neighbourhood:" I was not present at either of these meetings, and therefore, could not be supposed to know, neither

did I know, what the document contained,—but to the conclusion of your paper. It is said, that your scriptural objections to the Beacon, are not removed; I conclude then, that your *main* objection to the Beacon, *remains*, consequently, that you still think, I have disparaged the Scripture doctrine of the Holy Spirit in condemning the Hicksite theory of the "Inward light," because you regard them as "absolutely identical."

When I delivered you my letter in the Eighth Month, in which I gave some answer to your objections, you received it without intimating a wish for any further reply; or I would willingly have completed what you knew I then had in preparation;—you moreover did not persist in your objections, but expressed yourselves considerably relieved by my explanations; and you put it totally out of my power to complete my reply, by taking your "Statement" of objections out of my hands. I asked for the "Statement" again and again; I claimed it as my indictment, but you constantly witheld it for more than five months, and only furnished me with it *after* you had passed sentence on me, that is, after you had, by an extra-judicial act, endeavoured to suspend me as a Minister of the Gospel, because of the absence of "condescension to the judgment of my friends which (you say,) is so clearly enforced in the New Testament;" that is, because I had not suppressed the further circulation of the Beacon; you then sent me a manuscript copy which was taken from a proof of the "Statement" that you had printed for circulation.

You have then never expressed a wish to receive the reply, which I told you, I had in preparation, and in considerable forwardness, but used your authority to suspend me as a Minister, without either allowing me a copy of my indictment, or asking if I had anything further to urge in my defence; and four months after this act, and one week after your arrival in Manchester, on your present visit, you tell me that your scriptural objections, originally made to the Beacon, are not removed: I do confess this has surprised me.

When, in my letter of the Twelfth Month, four months ago, I had besought you to point out your remaining objections, if any, to the Beacon, to which you gave me no reply, I had not the most remote idea that you still maintained, as you now state, (or as is implied) *all* your scriptural objections to the Beacon.

I should have been glad, had the Supplement to my reply been completed, so that I could have presented it to you at the present time; it is, however, my intention to get it out as soon as possible, and I trust I shall be able to give an answer to all your objections that are tangible, and that are put on scriptural ground.

And, as I before intimated to you my willingness to print your objections, I still purpose to do so;—the reader of the Beacon will then have the whole case before him.

I am, your affectionate friend,

ISAAC CREWDSON.

Ardwick Green,
4th Month 22nd, 1836.

The following Defence or Supplement to the "Reply," which was delivered to the Committee in the Eighth Month, should be read in connexion with the "Reply," as neither the one nor the other of itself is a full answer to the "Statement" of objections to the Beacon, by the Committee of the Yearly Meeting.

DEFENCE

OF THE BEACON.

To the Committee of the Yearly Meeting, appointed to visit the Quarterly Meeting of Lancashire.

Ardwick, 9th Month 7th, 1836.

My Dear Friends,

You will recollect, that in my note to you, dated the 11th of 8th month last year, I informed you, that I had made considerable progress in preparing a minute and specific answer to your "Statement," which I had intended to present to you; but that not having time to complete it, I had concluded to hand you at that time, a letter in "Reply," which I trusted, would be sufficient to remove from the minds of my friends, all substantial grounds of uneasiness.

On presenting the "Reply," I gave up the "Statement" as you required, but I took that opportunity of requesting a copy of it. My request, however, was not granted, though the claim was repeatedly urged. I was thus deprived, for more than five months, of the power of proceeding with my answer to your objections, and it was only at the expiration of that time, that I received from you a *manuscript* copy, *after* you had printed the "Statement" for circulation. In the mean

time you had, by an extra-judicial act, endeavoured to suspend me as a Minister of the Gospel, without affording me the opportunity of fully answering your objections, and without taking any notice of my urgent and repeated request, that such objections as my explanations had not removed from your minds, might be pointed out to me.

On these facts, I make no comment at present, but they will serve in part to account for the Supplement having been so long delayed. I must, however, take this opportunity of saying, that, although I have been greatly tried with some of the proceedings of the Committee, and cannot but regard them, in their direct tendency, as injurious to the cause of Truth, and that to myself personally, they have been oppressive,—yet I have no feeling of unkindness towards the Committee or any of its members, but, on the contrary, my desire and prayer is, that if you have committed errors, they may be overruled for good, and that as individuals, and collectively, the blessing of the Lord may be upon you. I think it the more necessary to say this, as I purpose to comment freely on your "Statement."

I shall now make a few observations on the prefatory remarks in your "Statement," and then proceed to notice the objections to the "Beacon," seriatim.

In these remarks, you declare, that you "heartily acknowledge, respecting the Holy Scriptures of the Old and New Testament, that they were given by inspiration of God; that they are able to make wise unto salvation, through faith which is in Christ Jesus; and

that *with the preaching of the gospel* THEY ARE THE APPOINTED INSTRUMENT *for making known to mankind, that Divine plan of grace and salvation, through Jesus Christ and Him crucified*, to which they bear so clear a testimony."

This is "a good confession," and I rejoice that the Committee have set out with an acknowledgment so full and unequivocal; I say unequivocal, because I conclude, the Committee do not use the phrase "the preaching of the Gospel," in any other sense, than according to its plain and general acceptation,—according to the meaning of our Lord, in his charge to the apostles, "Go ye into all the world, and *preach the Gospel* to every creature," &c. I rejoice then,

1st.—To find that upon this cardinal point, my own views and those of the Committee are so entirely alike.

2nd.—Because such a confession on the part of the Committee, I trust, will be of service to some in our Society, who may not, hitherto, have regarded the study of the Scriptures, and the preaching and hearing of the Gospel, as of that paramount importance, which is implied in the emphatic declaration of the Committee. And,

3rd.—Because, I regard this declaration of the Committee, as the very antipodes of the unscriptural and mischievous theory of Barclay, with regard to an *universal inward* preaching of the Gospel; a theory which, I conceive, is in the highest degree delusive, and at variance with the whole scheme of revelation.

The provision of the Lord Jesus, for the promulga-

tion of the Gospel, is plainly stated in the following words, addressed to the apostles after His resurrection from the dead.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Mat. xxviii. 19, 20. "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16.—The apostle Paul received his call to the apostleship and commission for the work, from the Lord Jesus, *after* his ascension into heaven, and we find it recorded in the following words. "I am Jesus, whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Acts xxvi. 15,—18. Here we have the commission of the apostles for the promulgation of the Gospel, and here we have, in the most solemn language the declaration of Him, who is the Judge of quick and

dead, of the absolute necessity, under pain of damnation of the belief of that very Gospel which was preached and taught by the apostles. The apostles and evangelists "being dead yet speak;" their preaching and teaching, which come down to us by the written word, is "*the Gospel.*" Mark, i. 1. Rom. ii. 16. The promise of Christ, I believe, appertains to it as to their living voice, "Lo, I am with you alway, even unto the end of the world." To this Gospel, as to the substantive matter of it, nothing may be added,—nothing taken from it; and it is *this*, and this *only*, which, to the present day, every *true Gospel Minister must and does preach.* It is *this* "Gospel," Rom., i. 16. —these "glad tidings," Acts, xiii. 32.,—this "word," Mat., xiii. 21.,—this "word of God," Acts, xiii. 44.,—this "word of Christ," Col., iii. 16.,—this word of the apostles, John, xvii. 20.,—this "word of life," Phil., ii. 16.,—this "word of the kingdom," Mat., xiii. 19.,—this "truth," 2 Thess., ii. 12, 13.,—this "word of truth," Jas., i. 18.,—this "word of faith," Rom., x. 8.,—this "ingrafted word," Jas., i. 21—23.,—this "*promise* made unto the Fathers," Acts, xiii. 32.,—this "word of reconciliation," 2 Cor., v. 19.,—this word of justification, Acts, xiii. 39.,—this word of sanctification, John, xvii. 17, 19.,—this "word of salvation," Acts, xiii. 26. It is this Gospel, preached and written, that is declared to be the "power of God, (i. e., as I apprehend, "the instrument" by which He works) unto salvation to every one that believeth." And nothing, I think, can be plainer than that it is by Divine appointment, and there-

fore, in no sort to be considered as limiting the Spirit, or in any way derogatory to Him, to acknowledge, that this OUTWARD means, this word of life and salvation, which was revealed immediately to prophets, evangelists and apostles, and which we receive mediately through them, is (as it is well expressed by the Committee) "THE *appointed instrument*," or (as it is equally well expressed by the Society in its last yearly epistle) "THE *appointed means* of making known to us the blessed truths of Christianity." Nevertheless, the Scripture also teaches us, that it is only as the Holy Spirit himself applies the means to the understanding and the heart, (see 2 Tim. ii. 7., and other places) that they become effectual to the blessed purpose for which they are designed. So then, does it not come clearly to this, that the inspired word, as we have it in Scripture is the instrument, and the Holy Spirit is Himself the agent, and that it is not by the word without the Spirit, nor by the Spirit *generally* without the word, but by the Spirit and the word, that God in His inscrutable wisdom has seen meet to ordain, that they which believe shall be brought to the *saving* knowledge of the truth.

The Committee then, in perfect accordance with what the Yearly Meeting declares ever to have been the faith of the Society of Friends; consider "the Holy Scriptures and the preaching of the Gospel, to be together the appointed instrument for making known to man the Divine plan of grace and salvation, through Jesus Christ and Him crucified." If then, the Holy Scriptures, and the preaching of the Gospel are THE

instrument appointed of God for this purpose, it follows, of course, that there is no other, or at least that *we do not know* of any other. Are we not then brought to the point, either, that this knowledge is not essential to salvation (which it were monstrous to affirm, with regard to those within whose reach God has placed it, and *I speak of none else*,) or, that it is the incumbent duty of every Christian society, to endeavour to make provision for the efficient application of this "*appointed instrument*," to at least every Member of its own body. But, if we should find any body, professing to be Christian, making an acknowledgment similar to that expressed by the Committee: and at times issuing general advice for the reading of the Scriptures, but encouraging no efficient plan for the social study of Holy Scripture, nor even for the communication of scriptural instruction, excepting in schools, but rather, regarding efforts to this end with jealousy, and casting discouragement upon them.—If we should find that in this body, one half or three fourths of its congregations, were without a Minister of the Gospel, and in some of them for months, if not for years together, the Gospel sound was never heard: I say, if we should find such a body, and that body strenuously labonring to reconcile its members to this state of things—in fact, enendeavouring to persuade them to be satisfied *without that*, which the body itself acknowledges as "*the appointed instrument* for making known to man the Divine plan of grace and salvation;" what should we think? Should we not at *least suspect* that all was not right?

But, more especially, I put it to the deliberate and most serious consideration of the Committee, whether, in the responsible situation in which they themselves are placed in the Quarterly Meeting, which is the object of their particular care, *they have*, in consistency with *their own views*, and under a concern for the welfare of the souls of their fellow men, done all in their power to promote the employment of this "appointed instrument;" whether they have done *their* duty in endeavouring to strengthen the hands of those who were preaching the Gospel of Christ; and under much obloquy, and many discouragements, persevering in their efforts, to promote the prayerful study of Holy Scripture: or whether. they have not given the weight of their influence to those who are avowedly adverse to the social *study of Holy Scripture*, and secretly, BUT MOST SEDULOUSLY ENDEAVOURING TO SUPPRESS THE PREACHING OF THE GOSPEL; to those who are determinedly opposed to the application of *the very instrument, appointed by God* for effecting the gracious purpose of making known to man the Divine plan of grace and salvation: an opposition not so much exhibited by an open hostility to the doctrines preached by evangelical Ministers, as in an insidious attempt to undermine them, with the hackneyed objection, with which it is impossible to grapple, that their ministry *is not in the life:* an objection, frequently urged by those who, although they may occupy high stations in the Society, have need to be taught "which be the FIRST PRINCIPLES of the oracles of God."

Again, the Committee say, "we object as strongly as our friend Isaac Crewdson, to any overstrained views of the precious doctrine of the "inward light," as if this light were to be expected to bring men to a knowledge of the incarnation and sacrifice of Christ, without the intervention of an outward revelation."

I conclude the Committee would also maintain, that it would be an overstrained view, (I will not say of the precious doctrine of the inward light, but) of the immediate teaching of the Holy Spirit, to expect to be brought to a knowledge of the *resurrection*, and *ascension* of our Lord and of *all* or *any* of the other great doctrines of Christianity, without the intervention of an outward revelation, "the Holy Scriptures being THE *appointed* means of making known to us the blessed truths of Christianity."

The Committee speak of "the inward light" as *bringing to a knowledge*.—May I submit to their consideration; whether light does not spring from knowledge, if indeed, light and knowledge be not identical.—See some remarks on ii. Cor. iv. 6., at pp. 39, 40. I believe the misapprehension of this passage has done much mischief in our Society.

Again, the Committee say, "like our early Friends, we believe in no principle whatsoever of spiritual light, life, or holiness, except the influence of the Holy Spirit of God, bestowed on mankind in various measures and degrees, through Jesus Christ our Lord."

It is not our present business to enter into the question, what was, or what was not, the belief of our early

Friends; nor is it for me to enquire, how far the views of the Committee are in accordance with theirs, but it was a satisfaction to me, to be informed in full Committee, (at least when twelve of your number were present) on your visit at Manchester, in Twelfth Month last, that your sentiments on this subject, *were not* in accordance with Barclay's unscriptural theory, the "Vehiculem Dei."

But, if the Committee believe in no principle whatsoever of spiritual light, life, or holiness, except the Holy Spirit of God," and "*that no doctrine which is not contained in the Holy Scriptures, can be required of any one to be believed as an article of faith*," it is to be regretted, that they do not discard the unscriptural and mischievous phraseology, "*the inward light*," and unequivocally renounce that fundamental doctrine, in the theory of Hicks, which he evidently intended to convey by this phrase;—a doctrine which, in the "Reply," I have proved, refers to a *pretended* "principle of spiritual light, life, or holiness," entirely different from "the influence of the Holy Spirit of God, *bestowed through Jesus Christ*." This, by the acknowledgment of the Committee, is a main point of difference between us. If they are convinced, that they were mis-informed respecting Elias Hicks' notions on this subject, let them, instead of asserting, that "his heresy consisted not in holding, or pretending to hold this precious part of Divine Truth; but in denying other parts of the great plan of redemption," confess, that his theory on *this* subject is the doctrine of infidelity: and that they now

see, that the Author of the "Beacon" is not chargeable with want of respect and caution," because, he distinguished this false doctrine, from the true doctrine of the Holy Spirit as set forth in Scripture. This, I think, as candid men, and as Christians, they are bound to do.

Again, the Committee say, (and this I consider as the general charge which includes the whole,) "We consider that the Author of the "Beacon," in his defence of fundamental doctrines, which we fully acknowledge, and in holding up a warning against the deadly errors of Elias Hicks, has infringed, in various particulars, on some important parts of Divine Truth, known to have been always firmly held by the Society of Friends."

Whilst it is very satisfactory to find the Committee, so fully acknowledge the "Beacon" as a DEFENCE *of fundamental doctrines* which they hold, and a warning against *deadly errors*; (no slight recommendation, surely, of a book which has now been in a fiery ordeal, for more than eighteen months;) I repel the charge of having infringed on *Divine Truth*, either more or less important. Divine Truth, is independent of all human opinion, and our only standard of it is the Bible, because, the "declarations contained in the Holy Scriptures, rest on the authority of God himself, and no doctrine which is not contained in them, can be required of any one to be believed as an article of faith, and from them there can be no appeal to any other authority whatsoever." On the Bible, therefore, by which I have, again and again, professed my willing-

ness that the "Beacon" should be tried; I take my stand. If by this test I am proved guilty, I am ready to confess it, and make the fullest reparation, but, if I by this test am not proved guilty, the Committee are bound in justice, to give me a verdict of full acquittal. Although they stand in the place of accusers, judge and jury, I trust they will act as enlightened and responsible Christians.

Before I enter upon the examination of the various objections against the "Beacon," which the Committee arrange under six heads, I would make one or two general remarks.

The Committee detach from their context, those passages in the "Beacon" which they consider as exceptionable, and what is of more consequence, from the pernicious sentiments on which they are a comment. This course the Committee pursue through the whole examination, with only one exception, in some instances not a little to my disadvantage, as the extracts frequently bear a different aspect, in the naked form in which they are put forth and commented on by the Committee, from what they do as they stand in the "Beacon." This has grieved me; nevertheless, I consider it a small matter, compared with the *apparent* sanction given to the sentiments of Hicks, by the almost entire silence in which these are passed over by the Committee, whilst engaged in examining and freely censuring the remarks of an Author, whose avowed object was to hold up a warning against them.

The Committee appear to have sometimes forgotten,

that it was a *scriptural* examination in which they were engaged; they generally pass over the scriptural evidence which support the remarks in the "Beacon," and frequently do not, themselves, adduce scripture. They occasionally bring forward objections, not in the shape of direct and tangible charges, but rather as inferences; they remark, such seems to be the bearing—tendency—apparent design, &c. &c. And these inferences, (which are frequently not just) and also the charges, are sometimes supported *only* by the apprehension—the fear—the strong objection, &c. of the Committee. I mention this particularly, because, although these instances are wholly without the acknowledged line of examination, still they carry something of an air of serious charge, to which they are not entitled.

HEAD I.

Obj. 1.—The Committee say, "it is an error, against which, Friends from their first rise to the present day, *have* ever placed a strong guard, so to treat on the subject of the Holy Scriptures, as, in any degree, to place them in a position, which belongs *only* to the Saviour of whom they testify. There appears to us to be a tendency to this error, in the following passage of the "Beacon," see Second Edition, p. 128."

For an answer to this remark, I refer to my "Reply;" only I would add, that the frequent reference in the "Statement;" to that which Friends have, or have not held, is foreign to our object, which is acknowledged to be, a *scriptural* examination of the Beacon; "the Holy Scriptures being the only divinely

authorised record of the doctrines of true religion, and of the moral principles which are to regulate our actions, and that no doctrine which is not contained in them, can be required of any one to be believed as an article of faith."

Obj. 2.—The Committee object to my application of 1 John, v. 10.; "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of His Son." They say they apprehend, that the "whole written revelation" (leaving out the words "*concerning Jesus Christ our Lord, as the one appointed way to eternal life,*") is not here referred to by the apostle: but they state no reason for this apprehension. Ought they not to have said precisely, to what they believed the apostle did refer? What do we know of Jesus Christ as the only way to eternal life, except by the *Holy Scriptures,* "THE *appointed means* of making known to us the blessed *truths of Christianity?*" When it is remembered, that Jesus Christ is the grand theme of the Bible from Genesis to Revelation;—that "to HIM give all the Prophets witness, that through his name whosoever believeth in Him shall receive remission of Sins." I cannot but consider the passage, 1 John v. 10, as applying with great force to "the whole written revelation of the Spirit *concerning* Jesus Christ our Lord, as the one way to eternal life." Seeing "the Holy Scriptures are THE *appointed instrument* for making known to mankind the divine plan of grace and salvation through Jesus Christ, and Him crucified,"—how fearful should we be of *limiting* the application of

a passage, which, with peculiar force, declares the absolute necessity of our *believing* the testimony of the Scriptures,—"the record which God hath given of His Son."

Obj. 3.—The Committee also object to the sentiment, that believing on the Son of God, and believing the record which God hath given of his Son, are equivalent. And to support their objection, adduce 1 John v. 12, "He that hath the Son hath life, and he that hath not the Son of God hath not life," and John v. 39, 40, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me; and ye will not come to me, that ye might have life." These passages, I conceive, have no bearing on the question; they would have been applicable, if it had been, whether in order to eternal life, it is necessary *to have the Son,* and *to come to Christ;* but on these points the Committtee and the Author of the "Beacon" are agreed. The question simply is, whether the expressions, "believing on the Son of God," and "believing the RECORD which God hath given of His Son" are equivalent? The Committee say, "There is a sound and important distinction, between that belief in the truth of the record, without which we make God a liar, and that heartfelt faith in Him of whom the record testifies—that reliance of the soul on *Christ in all his gracious offices,*—through which we receive the gift of everlasting life." To have stated their objection justly, and to have supported it, the Committee should have *shown* wherein consists any sound and important distinction

between the heartfelt belief of the record, and the heartfelt belief in Him of whom the record testifies: for it is "with the *heart* man believeth unto righteousness," Rom. x. 10.

The following passages appear to me decisively to prove, that the two expressions, "believing on the Son," and "believing the record which God hath given of his Son," are equivalent. John iii. 36., "He that believeth *on* the Son hath everlasting life: and he that *believeth not* the Son shall not see life." *Believing not* the Son, (i. e. the testimony of the Son,) is here plainly put as the opposite of believing *on* the Son. Again, John v. 46, "Had ye believed Moses, ye would have believed me, for he wrote of me." Believing Moses, is here put by our Lord in the place of believing the record, and is equivalent to it. Do not these passages plainly shew—that the Jews did not believe Christ, *because* they did not believe the record; and that had they believed the record, they would have *believed Christ*—they would have *believed on Christ*—they would have *come to Him*—they would have accepted his salvation. Is not, then, believing with the *heart* the *record—the testimony of God and our Saviour*, equivalent to believing *on the Father* and *the Son?*

Much harm has arisen from misty and undefined notions of *faith;* and I would ask my friends of the Committee, whether, it is not by belief of the word, or testimony of God, made known either by hearing or reading, and applied to the understanding and the heart by the Holy Spirit, that the soul is brought to

"that reliance on *Christ*, in *all his gracious offices*, through which we receive the gift of everlasting life?" And whether this is not true faith, and strictly in accordance with the doctrine of the apostle,—"God hath from the beginning chosen you to salvation, through sanctification of the Spirit and *belief of the truth:* whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ?" Although there may be in vulgar acceptation a lower sense of the words, is not the *true scriptural sense* of the terms "*belief*" and "*faith*" confined to this reception of the truth with *the Heart?*

Obj. 4.—To my exposition of Rom. viii. 2, the Committee object, but, offer no scriptural authority. They apprehend, that, "the law of the Spirit of life in Christ Jesus, which makes free from the law of sin and death, is neither the volume of Scripture, nor the announcement which it contains, but that blessed dispensation of grace and salvation which the Gospel *announces*, and which the apostle is here contrasting with the dispensation of the law."

The apostle, 1 Cor. xv. 1, 2, says, "I declare unto you the *Gospel* which I preached unto you, which, also ye have received, and wherein ye stand; by *which* also ye are *saved*, if ye keep in memory what I preached unto you, unless ye have believed in vain." Now wherein lies the difference, between the Gospel, by which *believers* are *saved*—which "is the power of God unto salvation, to every one that *believeth*," and "the law of the spirit of life," which *sets* "*free* from the law of sin

and death." Indeed, it appears to me, that the Committee themselves, take very much the same view of the passage that I have done, since they describe "the law of the Spirit of life in Christ Jesus" as that blessed *dispensation* of grace and salvation which, (say they) the apostle is here *contrasting with the dispensation of the law*." The term Gospel is manifestly used in the passage objected to, in that sense in which, also, as I think, the Committee use the phrase "*the dispensation of grace and salvation*," i. e., in the sense in which, by the very common figure of metonomy, frequently used in Scripture, the thing containing is put for that contained—the message for its great and glorious subject.

I would, however, be far from saying, that this passage may not have a reference to that spiritual life, which the believer receives through Jesus Christ, by the quickening of the Holy Spirit.

Obj. 5.—The Committee say, they "are sorry to observe a variety of remarks in the "Beacon," which appear designed to give countenance to the common practice, of calling the Bible in a naked and exclusive sense, the word of God."

That there is one single remark in the Beacon, that is, or that can fairly be construed to be, designed to countenance the calling the Bible in an *exclusive* sense, "the word of God," I do not admit; I believe as fully as the Committee can do, that the phrase is used in Scripture to designate the Lord Jesus Christ. How then should I desire it to be applied *exclusively* to the Scriptures? This would certainly be to go into the opposite error, to that against which I contend. Nevertheless, I hesitate not to say, that I conceive we have the *highest* authority for calling the Scriptures "the word of God." The phrase is applied by our Lord himself to the *written word*. Mark vii. 13, "making the *word of God* of none effect through your tradition;" and our Lord adds, "many such like things ye do." Compare the parallel passage Matt. xv. 6, "Thus have ye made the commandment of God of none effect by your tradition." From which it is manifest, that the terms "The word of God," and "the commandment of God," are used in Holy Scripture as perfectly synonymous.

Indeed the Committee acknowledge that the phrase "the word," (they might have said) "the word of God," is often used in Scripture, to designate the will or "truth of God." And yet in the same paragraph, they say, "WE BELIEVE IT TO BE SAFEST to restrict the application of this epithet, (the word of God,) *as a title of pre-eminence* to the divine Saviour himself." In my "Reply," I put the query to the Committee, "whether, for a religious body to say with the Committee, '*We believe it safest to restrict the application* of the epithet to the Saviour,' would not amount to a *reflection* on our Lord and his Apostles, who have repeatedly employed it another sense?"

In a personal interview with me, the Committee repelled this inference, remarking, that the words "*as a title of pre-eminence*" were rendered emphatic in their "Statement," that had I observed this, I could not

have drawn the conclusion which is implied in my query;—viz, that the restriction would amount to a reflection on our Lord and his Apostles.

I should be sorry by my inattention, to put a meaning on the words of the Committee, which they did not intend to convey, but I think my construction was perfectly natural, because I was bound to suppose, the remark in the "Statement" related to something contained *in the "Beacon;"* and the "Beacon" contains no such sentiment as that the epithet, "the word of God," should *not* be applied to the Saviour as a title of pre-eminence; nor that it *should be* applied to the Scriptures *as* a title of pre-eminence; but the sentiment which it does contain, is, that it is quite proper to apply the epithet "the word of God," to the written word, as well as to the Son of God,—and as this sentiment is classed amongst those things to which the Committee object, I do think it was quite just in me, to infer that they believed it safest to apply the epithet to the Saviour *only, and as a title of pre-eminence;* because if I had not drawn this inference, I must have been forced to the conclusion, that the Committee's observation was not made in reference to any thing contained in the "Beacon." The conclusion I am left to draw, is, that they did not intend to object to the application of the term which I contend for.

I am especially induced to advert to this subject, First, from a firm conviction, that *Scripture authority* is *against* the scruple which many friends have had, to calling the Scriptures the "word of God," and that, to entertain it, is "to be wise above that which is written," whilst all must admit, that it is not a doctrine contained in Scripture, and therefore cannot "be required of any one to be believed as an article of faith."—Secondly, that whatever danger there may be, of some passages of Scripture being applied to the written word, that belong only to Christ the Eternal Word, (which error ought certainly to be guarded against,) I believe, that in rejecting this *Scriptural phrase* to designate the written word, there is incomparably more danger: inasmuch as this scruple has greatly tended to the depreciation of the Holy Scriptures, and caused many in our Society really to estimate them lower than as the word or Message of God:—a danger, indeed, of the first magnitude, and which, I believe, has operated greatly, in promoting the wide spread of the Hicksite heresy.

Obj. 6.—The Committee say, "There is surely reason for believing, that the following passage, Heb. iv. 12. 13. 'The word of God is quick and powerful, &c.' part of which is quoted in the Beacon as relating to the declaratory word, is descriptive of the Son of God himself." But they offer no evidence from Scripture for this belief, except that they refer to Rev. xix. 11—16.

I agree with the Committee, that Rev. xix. 11—16. relates as a whole, to the Lord Jesus Christ, but I submit, whether the fore part of the 15th verse, "Out of His mouth goeth a sharp sword, that with it he should smite the nations," does not relate to *His word?* The language is remarkably similar to Heb. iv. 12. "The word of God is quick and powerful, and sharper

than any two edged sword," &c., and both passages appear to me admirably descriptive of that "instrument," (as it is denominated by the Committee,) the declaratory word; which by the *appointment* of God, is, in the hand of the Spirit, the efficacious means of subduing the obdurate and wicked heart of man, and bringing him to the "*obedience of faith*;" and to which "instrument" such mighty effects are attributed in Scripture, see "Beacon," 2d. edition, p. 40, and I would query whether some of the passages with which this text is classed in the "Beacon," are not so analogous, as to be a strong evidence in favor of my interpretation of this passage so far as I have quoted it. But I think the strongest evidence in favor of it is, that in the whole preceding part of the Epistle to the Hebrews, the Apostle is arguing with amazing force, the fearful danger of not believing the word spoken in these last days BY THE SON OF GOD, chap. i. 2.—"the things which we have heard," ii. 1.—"the great salvation which at the first began to be spoken by the Lord, v. 3. —"the voice of Christ," iii. 15.—The *promise* of entering into his rest," iv. 1.—"the Gospel preached unto us," v. 2.—yea, that very "word of God, quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," iv. 12, and to which point, at the conclusion of the Epistle, in the 25th v. of the 12th chapter, he returns, and winds up his whole argument with this most earnest and touching

appeal,—"SEE THAT YE REFUSE NOT HIM THAT SPEAKETH," &c.

Having gone through all the objections under the first head, I now recal the attention of my friends of the Committee, to their charge against me, viz:—"We consider that the Author of the Beacon, in his defence of fundamental doctrines which we fully acknowledge, and in holding up a warning against the deadly errors of Elias Hicks, *has infringed in various particulars on some important parts of Divine Truth*,"—and to their declaration, that "they entered into a scriptural examination of the Beacon."—And I appeal to them, as men of candour, and as Christians, *not*, whether my replies have been satisfactory, for that is not the question, but whether *they*, the Committee, have *proved their charge*, that I have infringed upon Divine Truth—the truth of the Bible—in any of the particulars under the *first* head.

HEAD II.

The Committee bring forward *no charge* against me under the second Head, but their remarks are expressed so as to *imply* two charges.—Now, although I do not apprehend that *tendency, inference, bearing, apparent design*," &c., would, by most persons, be deemed a sufficient ground for conclusions in so grave a case, and I would not be thought to recognise them as such; yet I shall make a few remarks upon these *implied charges*, in order to show how little they are supported by the extracts quoted by the Committee as exceptionable, and also to show, that the extracts themselves,

are in no wise proved not to be in perfect accordance with the doctrines of Scripture. These implied charges are,—First, that I had spoken of the sacred volume, as the *only* channel through which the Holy Spirit operates for the conversion and salvation of men. On this point the Committee also say, they "have strong objections to the *bearing* of the remarks on the subject of Cornelius," p. 30, second edition, Beacon. But, they do not even attempt to show, that these remarks are at variance with the Truth of God, as revealed in Holy Scripture,—And, second that I had spoken of the "Christian Revelation" in such a way, as to *limit* the saving operations of the Holy Ghost. In my "Reply," I repelled both these inferences—and the observations of the Committee not being supported by proof, necessarily fall to the ground.

I wish it to be distinctly understood, that the following remarks, are not intended to have the least reference to any question, as to the dealings of God with those to whom the truths of Christianity have not been made known, and I would take this opportunity of saying, that the object of the remarks *in the "Beacon,"* from which the passages now under consideration were extracted, as well as those under the III Head, has been entirely misapprehended by the Committee; they were written, *not for the purpose of touching this question*, but with the desire of counteracting such sentiments as are expressed in the quotations from Hicks' sermons, which quotations have no particular reference to the Heathen. The direct allusion to the Heathen at

p. 74 of the "Beacon," was for the very purpose of confining the attention of the Reader, to that which concerns those who *have* the knowledge of the Holy Scriptures, and to prevent him flying off to the never failing question, "*How then will the Heathen be dealt with, and what is to become of them?*" A question which man, with all his ingenuity can never decide. It is one of the "secret things" which "belong to God," and which had it been for us to know, He would, undoubtedly, more fully have revealed.

I am no more called upon to determine as to the dealings of God with those, to whom the knowledge of life and salvation through *faith* in Jesus Christ, has not been extended, than I am to decide on the condition of the inhabitants of another Planet. Their case is in the hands of Him, who is the Judge of all the Earth, and who, assuredly, will do right. But, as a Christian believer, I am bound steadily to maintain, the *only* plan of life and salvation which I find revealed in Scripture, and constantly to assert, that I find *no other*;—that I know *no other*. This is *true* charity, but under whatever semblance of justifying the ways of God, or of charity (falsely so called) to the Heathen, for us to chalk out another way of salvation, is the very reverse. I regard it as one of the most subtle delusions,—one of the most cruel artifices, that the Devil has ever practised upon man. For we no sooner open out another way of salvation, beside *that* which God hath revealed, but, as an inevitable consequence, the impression is in some degree produced, that *faith* in Jesus

Christ is not *absolutely* essential, and our worthless speculation is embraced, for ought we know, at the cost of eternal life, nay more, to the eternal perdition of immortal souls.* The effects, in our Society, have been deplorable.

I say, it was with the desire of counteracting such sentiments as are expressed in the following quotations, that the "Beacon" was written:—sentiments dishonourable to God, as setting up the wisdom of man above His wisdom; subversive of the Gospel of our Lord Jesus Christ, and "derogatory to the character and offices of the Holy Ghost as declared in Scripture;" and a real *limiting* of the Holy Spirit, as to His declared way of teaching the things which pertain to life and salvation—the "doctrines of true religion,—the doctrine which we, as Christians, are bound to believe, and the moral principles which are to regulate our actions:"—a most presumptuous restricting of Him to one particular mode of teaching, viz:—immediate revelation, in direct opposition to that consummate wisdom, which has "appointed the Holy Scriptures, with the preaching of the Gospel, as the instrument for making known to us the blessed truths of Christianity;—the divine plan of salvation through Jesus Christ.

"We are not to look to man to know the will of God, and if we are not to look to man, then certainly not to that which

* God is not limited to the use of any means,—nevertheless he has appointed a method of converting souls to the knowledge of Himself, and, though we presume not to say what changes He may effect in the minds of unenlightened Heathens, yet we have no reason to expect that He will dispense with the means where he has sent the light of the Gospel."—*Simeon.*

is less than man, the *writings of man.* We must turn in, to the witness for God in our own hearts. For it is a great truth, that what is to be known of God is manifested only in man. There is the place that he manifests himself. He *don't speak to us carnal, animal, outward creatures.* He does not speak to our outward senses."—"He is *only known and found* in the still small voice, like that which said to Elijah, 'What doest thou here, Elijah.'"—pp. 90, 91, *Hicks' Sermons.*

"It is through this Comforter that *all* our knowledge of God must come; and all that ever was, among rational beings under heaven, came through this medium, and none other,—But by our believing that we can help ourselves to heaven by the aid of the Scriptures, A MERE WRITTEN BOOK, at the same time that we understand it so diversely, sets us to warring and quarrelling. Has not this been long enough the case for every rational being to be instructed, and to see that instead of its being a sufficient rule of faith and practice, it is the reverse, for while it is depended on as such, it hinders from coming to the truth. The Scriptures never told us that they were a sufficient rule; but they recommend us to that from which they themselves had their origin,—the Spirit of truth."—p, 37. *Hicks' Sermons.*

Sentiments similar to the above I am sorry to say, are held, in various degrees, by members of our Society in *this* country, even by some, who sincerely think, that from their very hearts they abhor Hicksism: but who see not, that in setting up the teaching of "the light within," in the place of the teaching of the Spirit by his own written revelation, they hold the very root of Hicksism.

Far be it from me to say, that the sacred volume is the *only* channel through which the Holy Spirit operates for the conversion and salvation of men, or to set any

limit to His free and unfettered operations:—Even in the dispensations of providence, I believe, He operates in various ways, to draw the mind to that "Grace and Truth" which "came by Jesus Christ," and which the Holy Spirit has revealed in the Bible. But the Committee seem not to have perceived the distinction, between *limiting* the operations of the Spirit, and testifying against that being predicated of the Spirit, which He himself hath not taught. It would, indeed, be presumptuous in me, to limit the Holy Spirit, but is it not also presumptuous, to hold or teach, that which we find not in the written word? Now in the New Testament, I find not any other plan of salvation, beside that *one* "Divine plan" by grace through faith in "Jesus Christ and Him crucified."—In that revelation, I find it also clearly stated, that *faith* comes by hearing, and hearing by the word of God," by which I understand, that word that was revealed to Apostles and Prophets—that Gospel of which the Lord Jesus spake, when he said—"Go ye into all the world, and preach the *Gospel* to every creature; he that believeth and is baptised shall be saved, but he that believeth not shall be damned;" and which word by the appointment of God, comes down to us through the Holy Scriptures. Then, *with the Committee*, I conclude, "that the Holy Scriptures are able to make wise unto salvation, *through faith* which is in Christ Jesus; and that, *with the preaching of the Gospel*, THEY *are* THE *appointed instrument* for making known to mankind, that divine plan of grace and salvation through Jesus Christ, and Him crucified, to which they

bear so clear a testimony."—To maintain this *very* truth, were the remarks in the "Beacon" written, from which these passages, deemed exceptionable, are taken. Between these remarks as a whole, and the sentiments of the Committee, there is the most striking accordance,—yet, for advocating *this Truth*, in opposing the most "deadly errors," "I am called in question by you this day."

The Committee will particularly observe, that the remarks stand in the Beacon, in opposition to the opinions of Hicks and his adherents, that God is manifested or made known, (not by the preaching of inspired Apostles,—not by the Holy Scriptures given by inspiration of God,—not by instrumental means of any kind;—nay, not by the living voice,—the outward declaration of the Lord Jesus Christ himself, but, solely and *exclusively*, by *immediate revelation*.

It is deeply to be regretted, that the Committee should pass over such a sentiment, so fraught with danger to the souls of men, without one word of disapprobation.—They must excuse me, if I use their own words, and query whether they ought not to "consider it derogatory to the character and offices of the Holy Ghost," to *seem* to sanction, *even by silence*, a doctrine which disparages that mode of instruction, which God hath appointed, and the Holy Ghost hath taught?

I must now make a critical remark or two on the observations of the Committee. Had they perceived that the remarks in the Beacon, selected by them as exceptionable, relate solely to *conversion*, and are limited

to the time *since* the day of Penticost, they would scarcely have attempted to support their objections by instances from the Old Testament: much less, would they have adduced *Prophets*, to whom, it is on all hands agreed that the "lively Oracles" were immediately committed.—These instances appear to me to bear indirect opposition to the theory of universal, immediate revelation, or universal saving light, and to be so many *proofs* of that, which, I think the whole volume of revelation establishes as an incontrovertible fact, that under every dispensation, Patriarchal, Mosaick, and Christian, it has pleased unerring Wisdom, to reveal His Will immediately to special instruments, chosen by Himself—to the few, for the benefit of the many, and that on *sufficient evidence*,—men are now, and (so far as we know) always have been, bound to believe their testimony.

If the Committee had brought forward, but *one single* well authenticated case of *conversion*, since the day of Pentecost, *wholly independent* of the knowledge of God and of his Holy will, communicated either *directly* or *indirectly* by the Holy Scriptures, they would, at least in part, have answered the query which stands in the passage excepted against.—This cannot be affirmed, of either Cornelius or Paul, the two cases adduced by the Committee. The story of Hai Eben Yokdan, quoted by Barclay to prove this point, and which is to be found in the early editions of his Apology, has been abandoned, and I know not that another has been adduced. The instances of Children, as adverted to by the Committee, living in what is called a Christian Country, must, except under very extraordinary circumstances, be considered too equivocal to be admitted as proof. But if not *one* such case *can be* brought forward, I do, as a Christian brother, submit to the serious consideration of the Committee, whether, we are warranted in expressing ourselves in such a way, as to give the least encouragement to the notion, too much prevailing among Friends, that *we* may expect to be taught the knowledge of life and salvation in any other way, than by the Holy Scriptures, "*the appointed means*."

HEAD III.

Obj. 1.—The remarks in the "Beacon" under this head, which are selected by the Committee as exceptionable, were written as I have already stated, in reference *only* to those who have the Scripture revelation. The passage here objected to, expressly applies to those, who *despise* the method which God has appointed;—and it is further evident by the word us, in the context being made emphatic, and as I am desirous that we may not perplex ourselves, with the case of those who have not this revelation, I shall pass over the observations of the Committee relating to the Heathen, evidently written under a misapprehension of the design of the following passage, which they select as objectionable:—"Or, if we unhappily flatter ourselves, that we have the knowledge of the will of God, *independently of the written revelation* by which it has pleased him to convey it, we lay ourselves open to the delusion of the

Devil, who, in the guise of an angel of light, may then readily prevail upon us to receive *as* the truth of God, whatever suggestions most comport with our particular bent of mind." On reconsidering the passage under this view, I think the Committee will unite with the Author, that as "the Holy Scriptures are the appointed means of making known to us the blessed truths of Christianity,—the *only* divinely authorised record of all the doctrines which we are bound as Christians to believe, and of the moral principles which are to regulate our actions; and that no doctrine which is not contained in them, can be required of any one to be believed as an article of faith,"—for us who have the Scriptures to flatter ourselves, that we have the knowledge of the will of God, independently of the written revelation, would be to lay ourselves open to the delusion of the Devil. May I ask the Committee to re-examine the passage with its context in the "Beacon:"—the error that it was written to refute, and the scriptural evidence adduced to support the remarks.

In reference to the words "an inward light," as used by the Committee, in their observations, I would remark,—the word "*light*," is very commonly used in Scripture for *knowledge* and when it is used in this sense, It must of necessity mean an *inward light*, because all *knowledge* is in the mind. It is also used for the *source* of knowledge of divine things; thus our Lord says, "I am come *a light* into the world;" and for the *channel* of this knowledge, thus he says of the Apostles, "Ye are *the light* of the world."—The Holy

Scriptures are also spoken of as *a light* in the same sense; "The commandment is a lamp, and the law is *light*." From which it is plain, that although the knowledge or light must ever be inward—that is, in the mind, yet, *that*, from which the knowledge is communicated, or the light reflected, may be outward,—and thus as I apprehend the Apostle speaks of the works of Creation, Rom. i. 19, 20.

Obj. 2.—Elias Hicks asserts, "There is a portion of the Spirit given to every rational creature under heaven." After shewing in the "Beacon" that this assertion appears to be founded on an erroneous interpretation 1 Cor. xii. 7, it goes on, "and we think the reader will admit that no such doctrine was *here intended*, as that a portion of the Spirit is given to every rational creature; in contradiction (as it appears to us,) of the express testimony of Christ, John xiv. 17, "whom the world cannot receive."

This passage is selected by the Committee, as doubly objectionable,—they say, "Here the Author of the Beacon declares his judgment, that it is contrary to the doctrine of Christ, to say, that a portion of the Spirit is given to every rational creature; i. e., we presume, to every human being who has the use of his reason. The declaration of our Lord, that *the world*, i. e., those who are living in the Spirit of the world, cannot receive the Holy Ghost, the Comforter offers, as we think, no real contradiction to the well known sentiment of Friends, that the light, by which the law of God is in measure made known to all men, is the light of the Holy Spirit."

In the first place, I cannot but express my grief, that the Committee should have sanctioned tacitly, at least, Hicks' perversion of 1 Cor. xii. 7. For to say nothing of the inappropriate and incorrect expression, "*a portion of the Spirit.*" I apprehend that all biblical critics, *including those of the Committee*, will agree, that the expression, a manifestation of the Spirit is given to each [ekasto] to profit withal, applies to the members of the Corinthian Church who had received the Gospel and the gifts of the Spirit,—and has *nothing to do*, more or less, with those who, in the Scriptural sense of the term, are *not believers*. And yet, amongst Friends, it is often used, as the Committee must be well aware, in the way Hicks has used it, for the purpose of supporting the doctrine of universal saving light; a purpose for which it was clearly never intended. I therefore trust, that the Committee will not be willing to have it implied, that they unite with Hicks in his interpretation. And, second, with regard to my application of the words of the Lord Jesus, "whom the world cannot receive;" I think it is warranted by the following declarations, and many more might be given:—"Ye are not in the flesh, but in the Spirit, *if so be* that the Spirit of God *dwell* in you. Now, if any man *have not* the Spirit of Christ, he is none of His." Rom. viii. 9.

"This spake he of the Spirit, which *they* that *believe* on him *should receive*," John vii. 39.

"*Because ye are sons*, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father," Gal. iv. 6. "In whom ye also trusted, *after* that ye *heard* the *word of truth*, the Gospel of your salvation; in whom also, *after that ye believed*, ye were sealed with that Holy Spirit of promise," Eph. i. 13.

"Received ye the Spirit, by the works of the law, or by the *hearing of faith*," Gal. iii. 2.

"The natural man *receiveth not* the things of the Spirit of God, neither can he know them," &c., 1 Cor. ii. 14.

These passages, I think, incontrovertably teach, not only that the indwelling of the Spirit is the privilege of believers, but that is the privilege of *believers only*, and not of the world," or as the Committee express it, "those who are living in the Spirit of the world." A doctrine very opposite to Hicks', viz., that "There is a *portion* of the *Spirit given* to every rational creature under Heaven, to profit withal," but neither these passages, nor John xiv. 17, are to be understood, as I conceive, to be at variance with the Scripture doctrine, "He shall reprove the world of sin," &c.

I submit, whether the passage, John i. 9, does not evidently appear from the context, to relate exclusively to the "word" that was made "flesh;" i. e., to Jesus Christ, "in the days of his flesh;" and whether to apply it to the Holy Spirit, is not a construction unwarranted by the context. As to the *universality* of its application, the reader may do well to consider it in connexion with the 7th verse, the verse but one immediately preceding. We there find the Apostle writes in a similar style; when the passage relates to John the Baptist, and must of necessity be taken in a *limited* sense.

The two declarations adduced by the Committee,

"The tender mercies of God are over all his works," Ps. cxix. 9, and that Christ tasted "death for every man," Heb. ii. 9, I think are in no way contravened by the extract objected against.

With the recollection, that the proof lies upon them, the Committee will now determine, whether in any of the passages which they have selected from the Beacon, as exceptionable, and classed under the second and third Heads, *they have sustained the charge*, "that the Author has infringed on Divine Truth"—the Truth of the Bible.

HEAD IV.

We now come to the Fourth Head, which contains the MAIN objection of the Committee to the "Beacon." In my "Reply," to which I refer, I went at some length into the principal branch of the subject, under this Head, i. e., "the inward Light;" but, as the Committee, on their late visit to Manchester, expressed the continuance of what they denominated "their *Scriptural objections* to the *Beacon*," I feel called upon to state my views a little more fully. In order, therefore, to bring the subject fairly before us, I must make some quotations; and, first, the introductory observations of the Committee:—they say,

Obj. 1.—"But our main objection to the "Beacon," has respect to those parts of it, in which the immediate and special influences of the Holy Spirit, in the Church of Christ, and in connexion with a knowledge of his Gospel, are, as we think, depreciated and restricted. In this point of view, we cannot but greatly object to

some expressions in the following passages:"—p. 65, 2nd ed. Beacon.

The extract from Hicks, on which the passage from the "Beacon" is a comment, is then quoted by the Committee, and is as follows:—

"I conceive that the *only medium*, whereby we can come to a knowledge of God, is by attending to the manifestations of his grace, or life, in our Spirits or Souls."

The comment upon it in the "Beacon," containing the expressions to which, the Committee say, "we cannot but greatly object," stands thus:—

"Thus the revelation in the Holy Scripture, as a medium to the knowledge of God, is set at nought and rejected, in order to make way for *this* delusive notion of "the inward light." But the humble Christian, whilst he reverently acknowledges that it is by the HOLY SPIRIT his understanding is enlightened, and the sacred truths of the Bible are savingly applied to his heart, will also acknowledge, that it is by the written revelation of the Spirit of God, he has the true knowledge of God."

Upon this, the Committee observe, "While we approve the sentiments here expressed, respecting the enlightening influence of the Holy Spirit; we must observe, that the terms, '*This* delusive notion of the inward light,' appear to apply, not to the unscriptural part of Elias Hicks' doctrine, but to the words the manifestation of his (God's) grace, or life, in our Spirits or Souls." The Committee continue, "The note given (in the 2nd edition) as an explanation of this passage, is liable to precisely the same objection, as the passage itself." The note is this:—

"We declare the Hicksite theory of the inward light, to be

a delusive notion; but we believe and maintain the Scripture doctrine of the immediate operation of the Holy Spirit, both in opening the heart and in *enlightening* the understanding. See Acts, xxi. 14, and 2 Tim. ii. 7.—We should not have thought this note needful, had not the disbelief of this blessed doctrine been imputed to us, because we denounce the Hicksite theory. The main design of this work, it should be remembered, is to *confute error*, by bringing it to the test of Scripture.

The Committee then further observe, "While the Author of the Beacon here repeats his acknowledgment of the immediate operations of the Spirit, he denounces the (Hicksite) doctrine of 'the inward light,' as the theory of an infidel. *Now we regard the (Hicksite) doctrine of 'the inward light,' as absolutely identical with the doctrine of the Spirit.* The heresy of Elias Hicks, consisted not in holding, or pretending to hold, this precious part of Divine Truth; but in denying other parts of the great plan of redemption. An exclusive view of the doctrine of 'the inward light,' may have been one means of betraying him into infidelity; but this affords no excuse for our decrying that doctrine itself, as the false notion of an unbeliever. This may be only a confusion of words; but we must express our decided opinion, that it is a confusion of vast practical importance, and fraught with imminent danger."

For my remarks on the sentiments contained in these last observations of the Committee on "the inward light," I refer to my "Reply," and "Rejoinder," which, I certainly thought, would, together, have been deemed a sufficient answer. The Committee will please to take them in connexion with the few additional observations which I now proceed to make.

It is a matter of much satisfaction to me, that the Committee, after quoting my remarks in the "Beacon" which they have placed under this head, declare, THEY APPROVE OF THE SENTIMENTS THAT ARE THEREIN EXPRESSED AND REPEATED ON THE ENLIGHTENING INFLUENCE OF THE HOLY SPIRIT. I hope the full and explicit declaration of the Committee upon this point, will be deemed satisfactory and sufficient;—that it will be received in evidence against all who charge me, sometimes directly, and sometimes by implication, with not believing the Scripture doctrine of the enlightening of the Holy Spirit; because I protest against and denounce the unscriptural doctrine of "the inward light."

But, in expressing their approval of the sentiments of the "Beacon" on this point, the Committee say, "that the terms 'this delusive notion of the inward light,' appear to apply not to the unscriptural part of Elias Hicks' doctrine, but to the words, 'the manifestation of his (God's) grace, or life in our Spirits or Souls.'" Now, I cannot but express my astonishment, that the Committee should in this sentence, have said two things so opposed to each other. I cannot conceive, why I am charged with denying and asserting the same thing at the same time; with maintaining the *true* doctrine of the enlightening of the Holy Spirit, and calling the manifestation of God's grace in our Spirits or Souls, a delusive notion. Instead, however, of identifying or confounding the precious doctrine of the enlightening of the Holy Spirit, with the unscriptural

doctrine of "the inward light," both the note and the text plainly prove, that I was contrasting them.*

The Committee quote the extract from Hicks, which my remarks in the "Beacon" were intended to refute. But do they in any way reprobate it? No, not in the least; not a word in their observations, from which one could, in the slightest degree, gather, that they disapprove it; although it is subversive of the Gospel.

Is it not to be regarded as a phenomenon, that a number of Christian men, should sit down to the examination of a book, written professedly in refutation of Hicksism, which, like a leprosy, exists in the body of which they are members, and that with the exception of a general disclaimer, they should pass almost *unnoticed*, the pernicious doctrines which come out in detail before them: and that these Christian men, or *a majority* of them, should give their main strength, not to guard against these "*deadly* errors," but to extinguish the book, and to suspend its Author as a Minister of the Gospel. The apparent sanction, (I say apparent) that is given by this proceeding to those "*deadly* errors," does appear to me to involve a responsibility truly

* When I wrote the letter which was presented to the Committee in the 12th month, I had the impression (I thought from clear recollection) that the Committee acknowledged in distinct terms, in the narrative which they read to the Monthly Meeting, that I had *proved* to them, "that the Hicksite doctrine of "the inward light" is *not* the scriptural doctrine of the Holy Spirit. But I am sorry to find in the printed document, they only say, that "I advanced evidence *in order to show*, &c. The Committee then, not having made *this acknowledgment*, nor disclaimed the doctrine, stand fully committed to the sentiment, that *they* "*regard the Hicksite doctrine of the inward light, as absolutely identical with the doctrine of the Spirit*."

awful. Will not the Hicksites hail those as allies, who employ their arms against the enemies of Hicksism?

I must now remind the Committee, that they have brought forward no *Scriptural* objection against the passage, nothing that proves that it is an infringement on Divine Truth;—nothing beside their own sentiments on the Hicksite doctrine of "the inward light," and their own declaration, that they greatly object to some expressions in the passage. Still, I would fain hope, that I may be enabled to relieve their minds from apprehension, that I have so infringed. To this end, I must then request the Committee, to append to the extract from Hicks, their own *excellent declaration*, which I have already often adduced,—and also the truly excellent and incontrovertible declaration of the Society, that "the declarations contained in the Holy Scriptures, rest on the authority of God himself: that they are able to make us wise unto salvation, through faith which is in Christ Jesus; being *the appointed means* of *making known to us*, the blessed truths of Christianity,"—and then I ask the Committee, whether, "except it be for this one voice that I cried," "*the Hicksite doctrine of the inward light is a delusive notion*,"—there is not a perfect accordance between these excellent declarations, and the remarks in the "Beacon," which have given the Committee uneasiness? I ask them candidly to say, whether with this exception, every word in these remarks is not fully borne out by these declarations; and if there be any other difference between them, is it not *this*, that in the passage from

the "Beacon," the necessity for the enlightening of the Holy Spirit, and his operation in applying the truth to the heart, is somewhat more pointedly stated?

I have pleasure then, in concluding, that the passage from the "Beacon," as well as the note (with the exception mentioned) are fully justified by the Committee of the Yearly Meeting, and by the Society itself. And that it is by the written word of God, and by faith in it, that we come to the true knowledge of God,—that it is by belief of the *Record*—the things that *are written*, that we come to the knowledge of Christ, agreeably to the testimony of the Holy Spirit, "These things *are written*, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name."

Obj. 2.—The Committee say, a similar want of respect and caution in the treatment of this vital subject, *(the Hicksite doctrine of the inward light)* is painfully apparent in p. 100."—The infidel errors of Hicks, I think are not entitled to respect, but in exposing the fallacious theory of "the inward light," the root of Hicksism, I trust I have been careful not to disparage the true doctrine of the Holy Spirit; and have, *therefore*, been anxious to shew their essential difference.

The Committee in their last objection, impute to me a glaring contradiction, in supposing, that I called the manifestations of God's grace in our souls, a delusive notion, at the very time that I speak of the enlightening of the Holy Spirit in a way that they approve:—they now say, that "the reference made to the offices

of the Holy Spirit, seems to form a contradiction to some of the preceding questions respecting the Apostle Paul."—These inferences would have appeared to me inexplicable, had I not supposed, that the Committee constantly had present to their minds, the identity of the Hicksite theory of "the inward light" with the Scripture doctrine of the Holy Spirit.—Their conclusions would, no doubt, have been very different, had they always considered the two doctrines as they really are, as DISTINCT AS LIGHT AND DARKNESS.

Hicks asserts, that "we must come to a revelation in our hearts, to assure us what is right or wrong."—The "Beacon" puts the question, "Does the Apostle tell the Corinthians, they must come to a revelation in their own hearts?" The Committee adduce the passage 1 Cor. xii. 3,—"*No man can say that Jesus is the Lord but by the Holy Ghost;*" and say, they apprehend the Apostle did, in effect, declare to the Corinthians, that they must come to a revelation in their own hearts;" and thus they leave it to be supposed *that they accord with Hicks.*—I cannot, however, believe that the Committee, *as a body* would accord with Hicks' view of revelation, or that they would, even with regard to this passage, exclude the outward testimony of the SPIRIT in that wonderful chain of evidence, stretching over a period of four thousand years, which the Lord Jesus himself recognised, when He spake to His disciples of that which was "written in the law of Moses, and in the Prophets, and in the Psalms concerning HIMSELF;"—when "he opened their understanding

that they might understand *the Scriptures*, and said unto them, thus *it is written*, and thus it behoved *Christ* to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations * * * * and *ye are witnesses* of these things;"—that evidence also of *miracles*, which Jesus Himself wrought in confirmation of His testimony, that *He was the Messiah*,—those mighty works, which not being believed, involved the cities of Bethsaida, Chorazin, and Capernaum, according to His own declaration, in the most fearful condemnation; and the evidence of that crowning miracle, by which, "Jesus Christ our Lord, which was made of the seed of David, according to the flesh: and declared to be the *Son of God* with power, according to the spirit of holiness, by *the resurrection from the dead*;" which, indeed, was the great seal to the Apostles, of the truth of their mission; and emboldened Paul, in the face of all opposition to proclaim, "that *this Jesus* whom I preach unto you *is Christ*;" and John to declare "These things *are written* that ye *might believe*, that *Jesus is the Christ, the Son of God*, and that believing ye might have life through His name;"—nor the testimony of the Spirit in the Acts of the Apostles, that Apollos "mightily *convinced* the Jews, and that publicly, shewing BY THE SCRIPTURES *that Jesus was Christ*."

These passages, and all the accounts recorded of the preaching of the Apostles, appear to me directly to contradict the assertion of Hicks, that "no true Minister ever attempted any further than to recommend to this light and Spirit of God,"—that is to "the inward light"—the opinion which the "Beacon" was combating;—and I think they give no reason to conclude, that the Corinthians were referred to an immediate revelation in their own hearts, in that sense in which immediate revelation was given to the Apostles:—but they fully bear out the Christian sentiment, that "the Holy Scriptures *are* THE *appointed means* of making known to us, the blessed truths of Christianity; and no Christian will deny, that it is one of the blessed truths of Christianity, "*that Jesus is the Lord*."

I had no idea that my purpose would have been mistaken, and that in refuting the Hicksite error, any one would have supposed me to entertain the opinion, that the immediate operation of the Holy Spirit is not essential to enable us to say from the *heart* that Jesus is the Lord.—I should deeply regret that any expression that I may have used, should have led to an apprehension so erroneous: but I think no such conclusion would have been formed, if the Committee had borne in mind the error under refutation, and fully perceived the difference between the Hicksite theory of the inward light, and the Scripture doctrine of the Holy Spirit,

The word "revelation" appears to be sometimes used in Scripture in a restricted sense—Is not Eph. i. 18, which is a passage referred to by the Committee, an instance of it? compare Col. i. 9, Phil. iii. 15, 2 Tim. ii. 7.

Might I entreat my friends of the Committee afresh to examine the Acts of the Apostles, and some of the Epistles, and *note* the way *chosen* by Infinite Wisdom, for making known the truths of the Gospel to the primitive Christians, yea even to Ministers of the first rank, next to the Apostles, to men, who were associated in the work of the Ministry with the Apostles themselves,—to Apollos; to Timothy, &c.—In the Epistles to Timothy, and to the Thessalonions, it is largely declared, also in that to the Galatians.—In each of these, the Apostle speaks very clearly as to the source of his own instruction,—that it was by immediate revelation, and also as to the *medium* through which the primitive Christians received the knowledge of the truth; *that it was through them.*

The Committee put an interpretation on 2 Cor. iv. 6, "God who commanded the light," &c. which appears to have made them accord with Hicks, far more than I think they would wish to do.—In combating the extract from the "Beacon," they say, "while the Apostle alludes to the appeariug of Christ in the flesh, he plainly speaks of that *divine light in the Soul, which can alone give* a saving knowledge of God and of his Son."—I must confess, that these words of the Apostle do not give me this idea, but rather, that as God, at the Creation, diffused his light, and caused it to shine out of darkness; so has he shined in our dark hearts, and given us (the KNOWLEDGE, or) the light of the knowledge of his own glory by the coming of the Sun of Righteousness, the Lord Jesus Christ. On

this interpretation, it is God who hath shined, and God who, through Jesus Christ, gives the light of the knowledge of his glory. On the interpretation of the Committee, the divine light, or knowledge in the Soul gives the knowledge; they thus make the thing communicated the communicator. That God hath manifested his glory in the face (or appearing) of Jesus Christ, is one of "the blessed truths of Christianity," which "the Holy Scriptures *are* THE *appointed means* of making known to us."

I believe much confusion and harm has arisen to many in our Society, from the *unrestricted* application, of some passages which relate to the Apostles, not only primarily, but in a sense in which they are *not applicable* to us. Such, I think, are John xiv. 26, and xvi. 12—14.—"When Jesus promises his Spirit to supply to them the deficiency of his own present instructions,—to lead them into all truth,—and to bring all things to their remembrance, whatsoever he had said unto them; he gives them by the latter of these expressions, the assurance of so full and perfect a recollection of the doings and sayings of their Master, as should enable them to record them for mankind, without the possibility of inaccuracy or mistake; and by the former, the still further assurance of so full a discovery to their minds, of the entire system of evangelical truth, as should fit them for being the infallible teachers of that truth to the world. Is this, then, a promise to be interpreted, (in this sense,) as the common privilege of believers?" The context clearly proves, that these pas-

sages were a *special* promise to the Apostles of immediate Divine revelation, but in the *subordinate* and *restricted* sense in which they must, *necessarily* be taken by those who acknowledge "the Holy Scriptures *as being* THE *appointed means* of making known to us the blessed truths of Christianity," far be it from me to say that they are not applicable to every true Christian believer,—or that they may not be regarded as most encouraging promises of the teaching and guidance of the Comforter, the Spirit of truth. They are highly important also, as an additional declaration to us, of the authority and sanction under which the Apostles acted in that vocation, to which *they* were peculiarly appointed.

The *limitation* to the Apostles of the passage 1 Cor. ii. 9.—16, "Eye hath not seen, nor ear heard," &c., was only intended by me to have reference to that *immediate revelation* by which they received the knowledge of those things, of which Paul says, "God hath revealed them to us by His Spirit." That this was my meaning, I acknowledge is not so apparent in the "Beacon," as if it had been expressed, and I am obliged to the Committee for calling my attention to the passage. I do, then, fully believe, that those things which God hath prepared for them that love Him, are among the "blessed truths of Christianity," which the "Holy Scriptures are THE *appointed means* of making known to us."

I think the statement of the Committee, "that the promise of the Spirit, in all its richness and VARIETY, is the inheritance of the Church *according to her need*,

in every succeeding age," is objectionable. Notwithstanding the words which are intended as a guard, are rendered emphatic, it appears to me calculated to mislead; and considering the extent of mischief that has arisen in our Society, and some others, particularly at present, among the Irvingites, from exaggerated views of divine influence, I do exceedingly regret, that the thing should have been stated in this way. Where are the gifts of miracles,—of healing,—of tongues, and of plenary inspiration? The Committee, no doubt, consider, that the evident absence of these varieties of the gifts of the Spirit, is a proof that they are not *now* needed; but granting this, we arrive at the same point, viz., that in various respects to which *we* may *not* now lay claim, the promise related to the Apostles, and others in the primitive Church. I do not perceive, that the passages quoted by the Committee, John xvi. 16. Acts ii. 39. Is. lix. 21. warrant us to look for the renewal of these gifts in the Church at the present day, and if not, are we not bound to adhere to the simple Christian view, that "the Holy Scriptures *are* THE *appointed means* of making known to us the blessed truths of Christianity?" Not indeed, savingly apart from, but in connexion with, the immediate influence of the Holy Spirit.

Obj. 3.—The Committee say, "It is predicted in Jeremiah that God would write his law in the hearts of his people, and put it into their inward parts. We consider that these expressions are *erroneously* interpreted in the "Beacon," as relating only to a heartfelt receptioa of the divine law, as it is revealed in Scripture.

The context (say they) appears to afford a clear evidence that the prophecy describes the privilege to be enjoyed by the Lord's believing children under the new covenant, of being so guided by the Holy Spirit, in the way of piety and holiness, as to stand in absolute need of no human teacher."

With regard to this article in the "Beacon," it is obvious, that one principle design of the Author, was to show, that neither the passage in Jeremiah, nor the reference made to it in Hebrews, teach, that the law is written in the hearts of *all men*, but that it is written *only* in the hearts of *believers*,—or in other words, those who are brought into the covenant. He is glad to find, (as he has already expressed in his "Reply,") that so far are the Committee, from asserting that these passages do apply to *all mankind*, that *they, in unison* with the "Beacon," restrict the application to "the *Lords believing children*, under the new covenant." This then, he hopes, may be considered as a point settled; and truly, it is one of no small importance, as it directly contradicts the sentiment of Elias Hicks, which the "Beacon" exposed, that the law is written in the hearts of *all* men universally, whether believers or not; and not seldom in our Meetings have *we* heard these passages applied in this way.

The Committee say, that they consider the expressions in Jer. xxxi. 33, 34, are *erroneously* interpreted in the "Beacon." I think it important to refer the Commtttee to the real question at issue. Elias Hicks maintained, that the Bible cannot furnish us with any

sufficient rule, but that the divine life makes a rule in every mind, that we have the law in us, and that we must teach our children where it must be sought for, and not recommend them to an outward law made by man, that we have learnt the inefficiency of the Bible, as a complete rule of faith and practice.

The "Beacon" opposes these sentiments, saying they are at variance with Scripture, and of a Deistical nature; further, that the way in which the law becomes written in the heart, is by faith in the Lord Jesus Christ; and asks,—is it proper to recommend men indiscriminately, whether believers or unbelievers, to obey the law written in their hearts.

With these opposite views before them, the Committee pass by the unscriptural sentiments of Hicks, and visit the "Beacon" with their censure, for seeming to limit the interpretation "as relating only to a heartfelt reception of the divine law, as it is revealed in Scripture;" adding, that "the context appears to afford a clear evidence, that the prophecy describes the privilege to be enjoyed by the Lord's believing children, under the new covenant, of being so guided by the Holy Spirit, in the way of piety and holiness, as to stand in absolute need of no human teacher.*"

I admit the possibility of that extreme case which

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* Do the Committee, in the phrase, "human teacher,", include the Scriptures? I am persuaded that many will understand the Scriptures to be included in this expression, and those who agree with Hicks, will rejoice in the sentiment.

the Committee have put, although it is written—that "all Scripture is profitable for reproof, for correction, for instruction in righteousness, that the *man of God* may be perfect, thoroughly furnished unto all good works;" but what is the point at issue? certainly it is not whether those who have heard and believed the Gospel, may not be so guided in the way of holiness, as not to stand in absolute need of any *further* human help,—(and this only is the case put by the Committee;) but it is, whether there is in the heart of every man, a law superior to that which God has given us in the Bible, "the only divinely authorised record of the doctrines of true religion,—of all the doctrines that we are required to believe, and all the great moral principles, that are to regulate our actions;" and I regret to say, that the influence of the Committee must be understood, to be given in favour of the sentiments of Hicks and against the "Beacon."

The Committee close their observations under this head, which embraces their MAIN objection to the "Beacon," with saying, "We entirely acquit the Author of the 'Beacon' of any intention to *speak against the Holy Ghost;* but had he considered that the doctrine of the 'inward light,' although greviously perverted by Elias Hicks, IS IN ITSELF IDENTICAL WITH THE DOCTRINE OF THE SPIRIT,—we think he would have perceived, that the whole tone and manner, in which he treats on the subject, has a tendency to promote *the commission of this awful sin.*" Whilst I acknowledge the justice which the Committee have here done me, with regard to *my intention*, I utterly repel the gratuitous conclusion, that my treatment of the subject "has a tendency to promote the commission of that awful sin."

This conclusion is grounded on the assumption, that the doctrine of the "inward light," is in itself identical with the doctrine of the Spirit: but before the Committee had attributed such awful danger to my treatment of this subject, they should have shown the identity of the two doctrines which they assert are identical.

I acknowledge the doctrine of the Holy Spirit in all the fullness in which it is taught in Scripture, but, I ADMIT NO SUCH DOCTRINE AS THE "INWARD LIGHT," BECAUSE I FIND IT NOT IN SCRIPTURE; and I never can tell what is meant by these words, without the definition of the person who uses the unscriptural phrase.

But the "Beacon" was written to expose certain sentiments of Hicks, and to warn others against the danger of holding them; and it is with *his* "inward light," that I and the Committee have to do; and Hicks has furnished us with his own definition.

The Committee say, "his error *did not* consist in holding this precious part of divine truth."

I maintain exactly the contrary, and assert that his error did consist in holding this, *(not precious part of divine truth,* but) false notion of an unbeliever, which is at variance with the whole scope of divine revelation, and utterly subversive of the fundamental doctrines of Christianity.

The Committee say that I advanced evidence, *in order to show* that the notions of Elias Hicks on the

subject, had no connexion or analogy whatever with the blessed Doctrine of the Holy Spirit. I must put it to the candour of the Committee, whether they have done me justice by the words, "he advanced evidence *in order to show*." Is it not incumbent on the Committee to say, whether the evidence advanced, has or has not shown the essential difference between the "Hicksite doctrine of the "inward light," and the doctrine of the Holy Spirit?

If the two doctrines are identical, and I am in error on this point; and if in reprobating the notion of the "inward light," as held by Hicks, I have also reprobated the doctrine of the Holy Spirit, which I necessarily must have done, if they are identical, I have rendered myself unfit for communion with any Christian Church; because I must have reprobated (and that not through inadvertence, but with design,) a fundamental doctrine of Christianity.

But if I am right, and the two doctrines are *essentially different*, if the one be *from beneath*, and the other *from above*, the danger lies, not in my mode of treating the subject, and pointing out the difference, but in *identifying them*, and I am entitled on every principle of justice, to be completely cleared on the MAIN objection to the "Beacon." *Therefore*, for the cause of truth, I must, upon this point, demand an open and unreserved condemnation or acquittal.

I now present to the Committee, a summary view of the case of the "Beacon." THE SOCIETY OF FRIENDS DECLARE, "That the HOLY SCRIPTURES are the only

divinely authorised record of the doctrines of true religion, —of all the doctrines which, as Christians, we are bound to believe, and of the moral principles which are to regulate our actions,—that no doctrine which is not contained in them, can be required of any one to be believed, as an article of faith; and that *from them, there be no appeal to* ANY OTHER AUTHORITY WHATSOEVER." In accordance with these views, the Committee declare to the Monthly Meeting, that they entered upon a *Scriptural* examination of the "Beacon," and laid the result (in a written statement) before the Author.

In this "Statement," they charge him with having infringed in various particulars on some important parts of Divine Truth. These infringements they state in detail;—they receive from the Author a general "Reply," and are informed, that he has made considerable progress in one more specific, which he has not had opportunity to finish. In a short document, they recommend him to suppress the further circulation of the "Beacon," whilst they withdraw their "Statement" out of his hands, and for more than five months, decline to furnish him with a copy of it, although urgently and repeatedly pressed to do so, both orally when present, and by letter afterwards. Four months after the receipt of the general "Reply," i. e. on their visit in the 12th month, they receive a long letter from the Author, (namely, that which for distinction, he has called his "Rejoinder.") of which they appear to take little notice; but immediately afterwards, they acknowledge to the Monthly

Meeting, "their satisfaction in the evidence afforded them, of the *general accordance of sentiment in matters of doctrine* subsisting between their friend Isaac Crewdson, and the Religious Society of which he is a member;" and they further state to that Meeting, that "*they do not feel called upon* with reference to the *doctrinal* question, to recommend the Monthly Meeting to take *any proceedings* in his case."

The *only* question between the Author of the "Beacon" and the Committee being a *doctrinal* question, one would naturally have supposed, that this was an acquittal, although not expressed in very direct terms, and have concluded there was an end of the business; but far otherwise, for in defiance of their own declaration, with regard to the Ministry, that "our Religious Society has openly proclaimed the great principle, that *nothing* can invest with the office of a Minister of the Gospel, but *the call of the Holy Spirit;*" and in defiance of this call, *fully recognised by the Church*, only two days after, to the utter astonishment of the Author, the Committee hand him an unsigned document, which brands his character through the *whole Society*, both in this land and America; and, regardless of the rules of the Society *with respect to Ministers*, is intended to have the effect of suspending him as a Minister of the Gospel. It is couched in *kind words*, and is as follows:—

"The Committee think it right to express to their friend Isaac Crewdson, the deep regret they feel at the absence of that condescension to the judgment of his friends, which is so clearly enforced in the New Testament, and which is so essential to the preservation of harmony and unity in the Church. On a deliberate consideration of the circumstances of his case, the Committee feel it to be their painful duty, in much tenderness and love, to recommend him to refrain, for the present, from speaking as a Minister in our Meetings for Worship; and they would also suggest to him, that he should discontinue his attendance of Meetings for Ministers and Elders."

If the Committee will now sum up the evidence, they will find it stands thus:—

1st. The Committee charge the "Beacon" on the ground of doctrine,—it has infringed in various particulars on Divine Truth.

2nd. They declare their satisfaction in the general accordance of sentiment, between the Author of the "Beacon" and the Society of Friends.

3rd. They virtually *acquit* the "Beacon," deliberately declaring at the end of six months, after a full examination, that *they do not feel called upon* to recommend the Monthly Meeting, to *take* ANY *proceedings with reference to the* DOCTRINAL *question;* and,

4th. They take upon themselves to do that extra-judicially, which they do not feel called upon to recommend the MonthlyMeeting to do,—and they visit the Author with their severest penalty.

For what offence? Because his book has infringed on Divine Truth? No: but because of the *absence* of that condescension to the judgment of his friends, (—the judgment of the Committee,) which is so clearly enforced in the New Testament. Now what is this judgment of the Committee, to which condescension is

so clearly enforced in the New Testament, that the absence of it is made the ground of *fresh charge*, and upon which the Committee feel themselves called to proceed to the infliction of such a penalty; nay,—which induces them to take upon themselves the fearful responsibility of suspending a Minister, whose call and qualification *is recognised* by the Church, in accordance with the "great principle openly proclaimed by the Society." The judgment is this.—

"The Committee of the Yearly Meeting think it right to advert to the principles upon which their Friend, Isaac Crewdson, has informed them that he acted in compiling the 'Beacon,' namely, that of wholly confining himself to an exposure of the errors of Elias Hicks, without any aim at upholding the truth, as held by the Society of Friends, seeing that Elias Hicks constantly alleged, that the doctrines which he taught were those of the Society; and that, to a great extent, he couched them in terms *familiar to Friends*. The Committee think that Isaac Crewdson *should have considered it his duty*, distinctly to set before his readers the doctrines of the Society, *in contrast* with the errors of Elias Hicks, so as to preclude *the possibility* of the one being *in any degree* identified with the other.

"The Committee think it right further to express to their friend, Isaac Crewdson, that, whilst they have been, in a considerable degree, relieved by the explanations which he has given them of his views on some points of Christian doctrine; they feel bound, nevertheless, to state their continued dissatisfaction with the manifest tendency of the 'Beacon;' and they think it their duty, under all the circumstances of the case affectionately, but earnestly, to *recommend* him to suppress its further circulation."

Signed by direction, and on behalf of the Committee,

GEORGE STACEY.

Manchester, 8th Month, 26th, 1835.

This, then, is the *judgment* referred to by the Committee, *(the Author has received* NO OTHER,) this is the judgment to which there has been that absence of condescension, which is so clearly enforced in the New Testament;—to suppress the further circulation of a book, written professedly against Hicksism, which the Author believed it his duty to publish, under a painful conviction, that the leprosy is in the body, of which he is a member. A book which is acknowledged by no mean judges, to be the best refutation of that pernicious doctrine that has been written. A book, (but I must take shelter under the wing of an Apostle, "*I am become a fool in glorying, ye have compelled me, for I ought to have been commended of you.*") A book, which is acknowledged by Christians of almost every denomination, as a sound Scriptural work, and of which, many have expressed their belief, that it will be useful beyond the pale of our Society. A book, *of which one of the most distinguished members of your* OWN BODY WRITES,—"There is much in the 'Beacon,' which I like and approve; the selection and arrangement of Scriptural evidences on the inspiration of the Apostles, on the Divine authority of Scripture; on the duty and privilege of prayer; and, above all, on the great doctrines of the atonement of Christ, and of the justification of the penitent sinner by faith in His blood, *are excellent*, and the weight and amount of proof wholly irresistible. There are, also, many of thy own remarks, which I think *useful and striking*, and which are in accordance, as I apprehend, with the sentiments of every sound and

enlightened Christian." A book, which the Committee themselves recognise as a "DEFENCE OF FUNDAMENTAL DOCTRINES, *which they fully acknowledge, and a warning against* DEADLY ERRORS,"—A book, which I think is supported, *in all its parts*, by those great principles respecting the Holy Scriptures, emphatically laid down in the last Yearly Epistle,* and which I hesitate not to say, lie at the very foundation of Christianity.

It is for the absence of condescension to *this judgment*,—it is for not suppressing the further circulation of *this* book, against which, moreover, the charge of the Committee, that it infringes on *divine truth*, has not in one instance been substantiated, that the Committee resort to so severe and unconstitutional a measure, which, I think, will ever be regarded as an infringement both on the liberty of conscience, and of civil rights. It was a condescension, which, until the charge was proved, neither the Committee, nor any Meeting in the Society, had a right to enjoin, and for the enforcement of which, in the New Testament, we shall search in vain.

Under feelings of Christian solicitude, I do very earnestly desire, that you may deeply ponder the fearful responsibility which attaches to you in your present position, and may the Holy Spirit guide you.

Once more calling to your remembrance the charge against me, you will now determine, whether, under

* In the Quarterly Meeting of Lancashire, this Epistle was declared by some of the advocates of the "inward light," to be subversive of the principles of the Society.

any of the six heads of objection, (for answers to the fifth and sixth, I refer to the "Reply,") you have, *in any one instance*, proved by the test of Scripture, that I have infringed on DIVINE TRUTH,—THE TRUTH OF THE BIBLE; and reminding you of the words of our adorable Lord, on an occasion of infinitely higher moment, "If I have spoken evil, bear witness of the evil; but, if well, why smitest thou me?"

I remain, in Christian love, Your Friend,

ISAAC CREWDSON.

Copy of the Document delivered by the Committee to Isaac Crewdson, in reply to the foregoing;—

The Committee of the Yearly Meeting have to inform their friend Isaac Crewdson, that they have read the papers placed by him in their hands as a supplement to his "Reply" to their strictures on the "Beacon." They do not consider it to be incumbent upon them to enter into any detailed notice of these papers; but they think it right explicitly to state, in conformity with their minute of the 20th of the 4th month last, that they do not consider their Scriptural objections to the "Beacon" to be removed. While they accept the Authors subsequent remarks as explanations of his meaning in those passages which relate to "the inward light," the Committee cannot but regard as very unfair, the insinuations which have, on various occasions,

been advanced against them, as if, in their strictures on the "Beacon," they had, in the smallest degree, countenanced any wild or dangerous notions respecting this subject: while they plainly support the scripture doctrine of the inward light, that is of the enlightening influence of the Holy Spirit, as it has always been held by the Society of Friends, and distinguish even *exclusive* and exaggerated views of that doctrine (much as they object to them) *from mere falsehood;* the Committee have borne a clear testimony against those infidel notions respecting a merely rational principle, which Elias Hicks *is said* to have held and promulgated under a profession of the doctrine of the inward light. The Committee are still of opinion that their construction of the passages, in the "Beacon," on this subject, is the obvious and natural one; and they continue deeply to regret the highly undesirable practical tendency of these and other parts of the work. They think it right on the present occasion, again, most distinctly to declare, that nothing can have been further from the Committee, in the whole course of their proceedings, than any wish to discourage the free preaching of the great truths of the Gospel of Christ, under the direct authority and the immediate puttings forth, of Him, who is the Head over all things to his Church; and it is their fervent desire that these truths may never cease to be prized and cherished, and to have free course in our Religious Society. At the same time the Committee feel it to be a sacred duty, steadfastly to maintain those truly Scriptural

views of the spirituality of the christian religion, which appear more peculiarly to distinguish our religious body in the Church of Christ: views, which, in the present day, are in evident danger of being grievously undermined.

(Not signed.)

Liverpool, 9th Month 14th, 1836.

I shall, at present, make but few comments upon this mode of showing the errors of a Christian brother, who, in his well meant, though it may be, feeble endeavour to serve his fellow professors, is "charged with having infringed in various particulars upon some important parts of DIVINE TRUTH." If the Committee had been convinced that the ground upon which they stood was sound, might they not have *ventured* to point out my error, and would they not, for the sake of others, as well as myself, have explicitly supported what they call their SCRIPTURAL OBJECTIONS, by reference to Scripture. A short time ago, a highly intelligent Minister remarked to me, that when the Jesuists, persecuted Pascal (and the Jansenists,) they loudly denounced one of his works. He begged to know what were the particular parts objected to, alleging that it was impossible to meet a general charge. The only reply he could get was, that it was *an infernal book.*

The Committee complain of unfair insinuations being advanced against them on the subject of the "inward

light." I trust I am not open to the charge of *insinuation;* for I think I have openly and explicitly avowed my opinion, that on this subject, *the Committee have fallen into a very serious error.*

In alluding to the "inward light," they constantly speak of it as a doctrine; but whose doctrine is it? It is certainly not a doctrine of the Bible. This *unscriptural phrase* the Committee tell us, they use to express the same thing as the doctrine of the Holy Spirit. Passing over the impropriety of such a departure from the form of sound words, I would ask in what sense did *Hicks* use the term? Who they are that say Hicks held it as a *mere rational principle*, I know not. I believe he maintained the complete identity of the doctrine of the "inward light," and that of the Holy Spirit. He says, "all the varied names given in Scripture, to this Divine light and life, such as Emanuel, Jesus, sent of God, great prophet, Christ our Lord, grace, unction, anoninted, &c., mean one and the same thing; and are nothing less nor more than the Spirit and power of God in the soul of man; or his Creator, Preserver, Condemner, Redeemer, Saviour, Sanctifier, and Justifier."—(Journal, p. 330.)

I think that every candid person must admit, that my remarks were directed against Hicks' view of the "inward light." The "Beacon" calls it the false notion of an unbeliever, and the Committee, in their Statement of objections, complain of my application of such terms; and assert that the error of Hicks, did not consist in holding THIS PRECIOUS PART OF DIVINE TRUTH,

but in denying other parts of the great plan of redemption. I am entirely unable to reconcile this statement, with the assertion of the Committee, that *they have borne a clear testimony against those infidel notions;* but I leave it to others to determine.

I confess that the declaration of the Committee, with regard to exclusive and exaggerated views, taken in connexion with what they have said before on the Hicksite doctrine of the "inward light," does appear to me *like an apology* for the most subtle and pernicious feature of Hicksism.

"The Committee declare that nothing can have been further from them in the whole course of their proceedings, than any wish to discourage the free preaching of the great truths of the Gospel of Christ, under the direct authority, and immediate puttings forth of Him who is head over all things to his Church;" "at the same time the Committee feel it to be a sacred duty, steadfastly to maintain those truly Scriptural views of the spirituality of the Christian religion, which appear more peculiarly to distinguish our religious body in the Church of Christ."

The Committee may act with all the *sincerity* of Saul of Tarsus, who, in zeal for the traditions of his fathers, even persecuted the Church of God and wasted it, but they cannot escape the responsibility which rests upon them, for putting down the preaching of the Gospel, by those against whose Ministry they bring no charge of want of authority from Him who is Head over all things to his Church.

The Committee may act with all the *sincerity* of Saul of Tarsus, who, in zeal for the traditions of his last fathers, even persecuted the Church of God and wasted it, but they cannot escape the responsibility which rests upon them, for putting down the preaching of the Gospel, by those against whose Ministry they bring no charge of want of authority from Him who is head over all things to his Church.

The Committee arrived at Manchester on the 7th of 9th month, and left on the 17th. During this visit Isaac Crewdson had different interviews with them. They told him they had been informed that he had spoken as a Minister fifteen times since they were last here, and appeared much grieved that he had not complied with their advice. Isaac Crewdson informed the Committee that he had keenly felt the painful position in which he had been placed, and that he had frequently been restrained by their advice from preaching the Gospel. He requested an explicit statement as to the grounds on which they had endeavoured to suspend him as a Minister. To this he received no reply.

Nearly the whole of one interview was taken up in answering the enquiries of the Committee regarding the devotional Meetings which have for some time been held in Manchester, on the First day of the week in the intervals of more public worship. The Committee made some enquiry also about the Meetings for Scripture reading, which are held on other days of the week, and about a library that has recently been established. This Conference appeared a very friendly one.

which are held on other days of the week, and about a library that has recently been established. This Conference appeared a very friendly one.

Isaac Crewdson delivered to the Committee his defence of the "Beacon," or the "Supplement to the Reply," of which they took no notice, except that in a subsequent interview, they told him they should give him some observations upon it in writing; he also presented to them the following letter respecting the Lancashire Committee; but the Yearly Meeting's Committee declined furnishing Isaac Crewdson with the Copy he requested, or acknowledging the character of any communications they had received from the Quarterly Meeting's Committee:—

To the Committee of the Yearly Meeting appointed to visit the the Quarterly Meeting of Lancashire.

"My Dear Friends,

"I have information from indubitable authority, that when you were in Manchester, on your last visit, eighteen out of the twenty-one Friends who were appointed by the Quarterly Meeting of Lancashire as a Committee to visit the Monthly Meeting of Hardshaw East, signed and presented to you a paper in which they gave you their judgment, that I ought to be displaced from the station of a Minister.

"As they have never gone into the case of the "Beacon," (a book that I published for the defence of the truth of the Gospel, and a warning against the "deadly errors" of Hicksism) and which has been

deemed a ground of complaint against me, I submit that every Friend, whose signature is attached to that document, is, by this act, even if there were no other TOTALLY DISQUALIFIED from acting under the appointment, by having thus pronounced a decision against me without any investigation of my case.

"Considering myself deeply injured by such a proceeding, I request the Committee of the Yearly Meeting will kindly favour me with a copy of the paper.

"I am with Christian love, Your friend,

"ISAAC CREWDSON.

"*Ardwick, 10th of 9th month,* 1836."

On 5th day the 15th, the Lancashire Quarterly Meeting was held at Liverpool, when it was announced by Geo. Stacey, that the Monthly Meeting of Hardshaw East stood adjourned to the call of the Committee of the Yearly Meeting, and that it would be held the next day at Manchester; and Isaac Crewdson received the following communication from George Stacey:—

"*Liverpool, 14th 9th Month.*

"MY DEAR COUSIN,

"It seems proper to inform thee, that the Committee of the Yearly Meeting have concluded to request that the adjournment of the Monthly Meeting of Hardshaw East, should be held on 6th day morning, at 10 o'clock, at Manchester; when they propose to report the circumstances attending their advice to thee, on the subject of thy Ministry.

"I am, thy affectionate Cousin,

"GEORGE STACEY."

Isaac Crewdson did not attend the adjourned Monthly Meeting,—he had no apprehension that the Committee would have done more than report the circumstances attending their advice to him on the subject of his Ministry, in accordance with the intimation contained in the foregoing letter.

The following account of the proceedings of that Meeting, is chiefly extracted from the *Manchester Times* of 24th September:—

Soon after its assembling the following report was read:—

"The Committee of the Yearly Meeting, appointed to visit Lancashire Quarterly Meeting, consider it right to report to the Monthly Meeting of Hardshaw East, that the disunity subsisting amongst the Ministers and Elders within its compass has again been occupying their close attention, and it grieves them to add, that it still appears to exist without abatement. In reference to the case of their friend Isaac Crewdson, respecting which a report was read to the Monthly Meeting on the 24th of last 12th month, the Committee have now to state that on the 26th of that month they handed him the following minute, viz.:—

'The Committee of the Yearly Meeting, appointed to visit Lancashire Quarterly Meeting, think it right to express to their friend Isaac Crewdson, the deep regret they feel at the absence of that condescension to the judgment of his friends which is so clearly enforced in the New Testament, and which is so essential to the preservation of harmony and unity in the Church; on a deliberate consideration of the circumstances of his case, the Committee feel it to be their painful duty, in much

tenderness and love, to recommend him to refrain, for the present, from speaking as a Minister in our Meetings for Worship: and they would also suggest to him that he should discontinue his attendance of Meetings for Ministers and Elders. In extending this advice, the Committee earnestly desire, that the unity which has been so much interrupted between him and his Friends may be fully restored.'

"When the Committee were at Manchester in the 4th month last, they found that their friend Isaac Crewdson, had so far attended to their advice respecting his Ministry, as to have spoken only once in a Meeting for Worship since it was offered to him; but on their return to Manchester on the present occasion, they find that he has spoken frequently in Meetings for Worship since their last visit.

"They have expressed to Isaac Crewdson, the deep regret which they feel at his not having thought it right to comply with their advice, and they consider it to be their duty to inform the Monthly Meeting of the present circumstances of the case.

"*Liverpool, 9th month* 14*th*, 1836."

William Neild requested the Yearly Meeting's Committee to state on what grounds they had given such advice to Isaac Crewdson. John A. Ransome said the report of the Committee did not state the grounds on which they had advised Isaac Crewdson to withhold his Ministry:—before the Monthly Meeting could confirm that report, it ought to be put into possession of the specific reasons, which had induced the Committee to recommend a Minister to be silent, in order that the Monthly Meeting might itself judge whether these reasons were sufficient to warrant so grave a procedure.

Many of the friends opposed to Isaac Crewdson's views were at once prepared to receive and approve of the report—but William Neild, Benjamin Pearson, Peter Clare, *and many others*, insisted on the Committee stating a clear charge, saying that they, as a Monthly Meeting, were called upon to give a judgment in the case of Isaac Crewdson, without being furnished with any

Committee were called upon *to state the charge*. After evincing great reluctance, the Committee retired, in order *to come to an agreement* as to the further statement to be made to the Meeting, in what Isaac Crewdson's offence consisted.

It was striking to observe their reluctance to leave the Meeting. George Stacey was anxious, before they retired, to know through the Clerk, whether that was the decision of the Meeting.

They withdrew for about three quarters of an hour, in order to agree upon a statement of the offence, for which they had *long before awarded the penalty*. On their return, Joseph John Gurney, announced himself as the organ of the Committee, and made a verbal report, in substance as follows:—He said, that it might be remembered that at the Special Monthly Meeting, held in 12th Month last, the Yearly Meeting's Committee had then stated, that they did not feel called upon to recommend to the Monthly Meeting to take any proceedings in Isaac Crewdson's case with reference to the doctrinal question: he said they were *one with Isaac Crewdson* on essential points of *doctrine*, but, waiving the question of doctrine altogether, the Committee did consider that the practical tendency of the "Beacon" was such as was calculated to unsettle the faith of the young and inexperienced in those gentle intimations of the Holy Spirit in the secret of the Soul, which guide in the path of Christian dedication and holiness. That the general bearing of the book was to disparage the views of Friends as to silent worship. They also thought that although Isaac Crewdson had *ably refuted* the infidel doctrines of Elias Hicks, doctrines which every member of the Committee condemned,—yet, considering the peculiar circumstances of the case, *it was Isaac Crewdson's* BOUNDEN DUTY *to have stated, at the same time, what were the principles of the Society*. The Committee considered that there were solid, substantial, practical grounds of objection to the obvious tendency of the "Beacon." The Monthly Meeting were aware that the Committee had had repeated interviews with Isaac Crewdson, and he, (J. J. Gurney,) might state, that in consequence of the explanations which Isaac Crewdson had given,

their minds had been considerably relieved, but that still they had thought it best to advise their Friend, to suppress the circulation of the work on account of its general tendency, and that he had declined to comply with their request.

The Committee *were requested to give the report in writing*, which they declined doing; and having observed that the clerk had taken notes, they requested that he would either destroy them, or give them up. The Committee were again told the report they had given, contained *no reason on which others could form a judgment*, and it was repeatedly urged upon them that they ought to have no difficulty in clearly specifying the charge, and *pointing out the objectionable passages* in the "Beacon," to prove that charge just. The Committee remained inflexible, and pleaded that the Meeting ought to be satisfied with general terms. The advocates of the inward light most pertinaciously supported the Committee, notwithstanding the reiterated complaints that there was yet *no evidence on which the Meeting could form a judgment.*

During the discussions, a Friend having spoken of the Scriptures being our only authority, one of the advocates of "the inward light" replied, *That Friends had always upheld a much higher standard than the Scriptures, one that existed before the Scriptures*; this and other similar expressions, from one of their most zealous supporters, having rather too strong a tincture of Hicksism, Joseph John. Gurney put an end to the discussion, by proposing an adjournment from three to five o'clock.

On the opening of the adjournment, Joseph Crosfield, the clerk, stated, that he considered that the business before the Meeting was the consideration whether the report of the Committee should be received and confirmed or not.

Wm. Boulton requested, in part for the information of those who were absent in the morning, that the charge which Joseph John Gurney had reported against Isaac Crewdson, in the former sitting might be repeated.—Josiah Forster, one of the Committee, said, that such of the Friends as were not there in the morning must be subject to the disadvantage, and the Committee declined repeating the statement. It was remarkable how different the proceedings of the Committee were in the two Meetings. In the first, their clerk, George Stacey, was almost entirely their organ, (except as stated above;) but in the latter, five or six of them embarked fully in the discussion. Sometimes they found it most convenient to be Members of the Yearly Meeting's Committee, and sometimes Members of the Monthly Meeting. At one time, Edward Pease attempted to divest himself of his official character altogether, and spoke as if he were a private Member of the Monthly Meeting of Hardshaw East; expressing his sympathy with the dear Friends of the Committee who had been labouring so arduously among them, and urging on his *fellow-members* the duty of affirming the judgment of the Committee. Indeed, each Member of the Committee, who spoke in this sitting, gave his opinion in favour of their own case, and some of them spoke frequently.

William Neild and others, again called for *a specific charge*, repeating that *they had no materials whereon to judge*. Josiah Forster was surprised that Friends should call for any charge; the Committee's statement of objections against the "*Beacon*," with the Author's answer, having been printed and circulated for the information of Friends.

William Boulton expressed surprise that Josiah Forster should say so, *when he knew* that Isaac Crewdson, had only delivered to the Committee HIS FULL ANSWER a few days before. He said, that Josiah Forster *knew* that when Isaac Crewdson delivered to the Committee the first part of his "Reply" in the 8th month last year, he distinctly told them, that he had begun to prepare a more minute answer to their objections, but that the Committee had not given him time to complete it, (see I. C.'s letter to the Committee, dated 8th month, 1835, printed in a pamphlet entitled "The whole Correspondence,") and that Isaac Crewdson had not been able to complete and deliver in his detailed answer until within a few days.

By the foregoing remarks of Josiah Forster, he admitted the right of the Members of the Monthly Meeting, both to hear the Committee's objections and Isaac Crewdson's reply; and yet, the Committee withheld, and persevered in

withholding, the greater part of Isaac Crewdson's answer, and continued, one after another, pressing the Meeting to a decision. The Committee were told that in this case they were not private individuals only, or Members of a Committee, but that they now stood in the character of accusers of Isaac Crewdson; and having given a judgment in his case, it ill became them thus almost to insist that the Meeting should yield to their wishes.

The discussion continued to be carried on with much determination, by the Committee and the advocates of the inward light on the one side, and by the Evangelical Friends on the other, a number of whom were aroused by the gross injustice of the proceedings.

William Allen, one of the Committee, said it was very evident that the judgment of the Meeting was in favour of the report being received, and pressed the clerk to prepare a minute. The clerk said he was at a loss to say what was really the judgment of the Meeting; he had, however, prepared a minute, which, if the Meeting would allow him, he would read.—William Boulton said, he was at a loss to conceive what judgment the clerk was prepared to express; and Peter Clare and Benjamin Pearson urged that the Meeting was not furnished with materials on which to form a judgment,—The Committee here interfered, and *requested the clerk to read his minute*; which being done, William Neild, Benjamin Pearson, and *several others* said, it would be grossly unjust to come to any conclusion, without Isaac Crewdson being heard in his defence. But every remonstrance was answered by the Committee's urging their Friends to a conclusion.* Joseph John Gurney,

* In answer to the complaints of injustice towards Isaac Crewdson in condemning him without a hearing, Joseph John Gurney, Samuel Tuke, and others of the Committee, strenuously urged the difficulty of obtaining an impartial Committee of the Monthly Meeting to visit him, *as a reason* why the meeting should be satisfied with their labours, and confirm their advice, without allowing the accused the opportunity of speaking for himself.

Thus the regular course of the discipline was set aside, and the rights of the accused violated, on account of the disunited state of the Meeting, the very reason for more than common care, to protect I. Crewdson from injustice.

especially, urged that the Meeting would suffer loss by going further into the subject, and strenuously pressed the confirmation of the report; and whilst he and other members of the Committee were repeating their own opinions, they often suggested the propriety of those who held contrary opinions speaking less frequently. William Boulton said, he conceived the Meeting was too nearly divided to warrant a decision; to say nothing of the gross injustice there would be, in giving a verdict against the accused, *without his being allowed the opportunity of speaking for himself.* But the Committee were deaf to all remonstrance, and continued to urge the adoption of their proposition, and finally coerced the Meeting into an assent.

The essay of the minute which the clerk read, containing some expressions which J. J. Gurney. used in his alleged charge; the Committee immediately evinced intense anxiety to have them expunged, and the following minute was finally passed:—

"That this Meeting inquired of the Yearly Meeting's Committee what were the precise grounds upon which the Committee had thought it right to issue the advice to our friend Isaac Crewdson contained in the foregoing report, to which the Committee reported verbally at considerable length the reasons that had induced them to do so. After very long and weighty deliberation, although much diversity of sentiment was expressed, yet this Meeting feels called upon very tenderly to advise our friend Isaac Crewdson to submit to the advice of the Yearly Meeting's Committee conveyed in the foregoing report; hoping that by so doing he may have the reward of true peace of mind. J. J. Gurney, William Forster, and the Clerk of the Meeting are requested to convey this information to Isaac Crewdson."

Thus, without either a clear charge or a fair trial, the Meeting *was pressed* to a conclusion.

First, Isaac Crewdson's full answer to the Committee's objections was withheld from the Meeting.

Secondly, He had no notice that any such decision would be attempted.

Thirdly, The Committee, who were his accusers, and had

previously given a judgment, took a prominent part in the discussion, and might be said literally to coerce the Meeting into a decision.

Fourthly, The majority of the members of the Meeting, who had expressed their sentiments, against Isaac Crewdson, was very small, not more than three out of forty-nine.

Fifthly, The Society has determined, that in acknowledging Ministers, and in other movements respecting them, the men and women shall unite in deliberation, consequently the Monthly Meeting was not competent to enter into the consideration of Ministry, there being only men present.

After Isaac Crewdson's case had been disposed of in this adjourned Monthly Meeting, William Neild alluded to the case of William Boulton. It perhaps cannot well be better introduced to the reader, than as it appeared in the *Manchester Times* of the 1st of October.

"It may, however, be proper to state, for the information of those who are strangers to the subject, that the first charge made against Wm. Boulton, was in the year 1834; it originated in the Meeting of Ministers and Elders, and was a charge of inconsistency with his station as an Elder, for assembling a number of young men weekly at is house, for the social study of the Holy Scriptures.

This case formed one of the instances of alleged delinquency, which brought down the Yearly Meeting's Committee in the summer of 1835.

I cannot better continue the narrative, than by transcribing part of an address, which William Boulton made to the Committee, when they were last in Manchester.

"*To the Committee of the Yearly Meeting.*

"My Dear Friends:

"It is now about fifteen months since you first visited Lancashire, under the authority of your appointment.

'On your first visit, you received a detail of the charges against me by certain individuals, Members of the Meeting of Ministers and Elders, and you distinctly stated to me, that these charges made *no impression* on your minds.

"Before you left Manchester on that visit, Joseph Marriage and Edward Pease called on me, in the name of the Committee, and urged upon my consideration, the propriety of suppressing, 'for the present,' any communications which I might believe it right (as a Minister,) to make: adding, that they did not give any opinion of my Ministry, having never heard me. When you visited Manchester in the 9th month, 1835, you gave me a written communication, expressing your desire that I should refrain, for the present, from speaking as a Minister, again stating, that this recommendation was not grounded an any knowledge of my communications.

"In the 12th month, 1835, you gave me a note confirming the above restrictions. In the 4th month, this year, as I was on my way to the Quarterly Meeting of Ministers and Elders, I was met by a note from you, desiring me to refrain, 'for the present,' from attending the Monthly and Quarterly Meetings of Ministers and Elders, because of the disunity which existed in these Meetings. I had no time for consideration, but at once complied with your request, I did not attend the Quarterly Meeting in the 6th month, but I was informed by report, that a proposal was made to appoint an assistant-clerk in my place, and I have received two letters from Jonathan Flounders, which, with my "Replies," I hand for your perusal; by these you will perceive, that it is intended to renew the proposal at the next Quarterly Meeting of Ministers and Elders. In acceding to your wish, I did not suppose my compliance would be made a prelude to an attempt to thrust me out of the office of assistant-clerk, nor can I yet think you will allow yourselves to be the instruments of such an act of oppression. The question is *not* whether such an office possesses any value, but whether a number of persons shall be supported in an attempt to degrade an individual, without stating and proving the grounds on which such proceeding takes place; which, I conceive, would be to

establish the practice of invading individual rights with impunity, and justifying the assumption of despotic power, under the profession of the exercise of Christian discipline. I have also been informed, on good authority, that the Committee of Lancashire Quarterly Meeting delivered to you a paper in 4th month last, urging you to cause my removal from the station of Elder. I am aware that you have not taken any measures in consequence of this request, but I do trust you will call upon the Lancashire Committee, to state explicitly the ground, on which they have thus attempted to reflect upon my character, and that you will put me in possession of the particulars. It has been my desire to accede to your judgment on every point, and to the full extent to which I could conscientiously comply; I now appeal to you, and trust you will perceive the justness of my appeal, to withdraw those restrictions to which you have thought proper to subject me, *or to inform me fully, what are the errors, either of principle or practice, for which you think it right to continue the restrictions.* I make this appeal from the conviction, that, in the attempts which have been incessantly made, during the last eighteen months, to cast reflections upon my character, and to treat me as a delinquent, without the charges against me ever being specified, I am deeply injured; but more especially in behalf of those plain principles of the Gospel, and the diligent use of the Holy Scriptures, subjects which are dearer to me than any earthly consideration, I make my appeal."

The *only replies* which William Boulton obtained to this address, were two documents, of which the following are copies:—

"On deliberately considering a paragraph in the letter of our friend William Boulton, received yesterday, which is considered as having allusion to certain minutes given to him, the Committee is not prepared to depart from the recommendation conveyed to him in the minute of the 22nd of 8th month, 1835, and repeated in its minute of the 26th of the 12th month last, and refers to the first of the said minutes, for a reply to his further inquiry for the reasons on which the said minute was grounded."

(Not Signed.*)

"*Manchester, 9th month,* 10, 1836."

"This Committee think it right to inform their Friend William Boulton, that the subject of his holding the station of an Elder, has engaged their serious and deliberate consideration; and, forming their judgment respecting it, from the various circumstances which have come under their observation, in the course of their visits to this Quarterly Meeting, they are decidedly of opinion, that his continuing to hold that station, is not likely to conduce to the benefit of the Society in these parts, or to his own advantage; they therefore feel themselves called upon, in brotherly love, to suggest to their friend William Boulton, the propriety of his withdrawing from his station as an Elder."

(Not Signed.)

"*Manchester, 9th month,* 12, 1836."

The minute, to which the Committee refer William Boulton, for reasons why they have subjected him to the restrictions, is as follows:—

"The Committee of the Yearly Meeting assure their friend William Boulton, that the advice which they thought it right to extend to him when they were last in Manchester, was not grounded on any disciplinary authority, or on any judgment which they had formed respecting his Ministry itself; *but on a view of what they apprehend to be desirable, under the present circumstances of the Society in these parts.*"

"On the same ground, they now think it right tenderly to recommend continued caution and patience on his part, in reference to this subject; and it would be satisfactory to this

* The Committee were requested to authenticate this Document, but they declined doing it.

Committee, should this caution and patience lead to his keeping silence in our Meetings for Worship, for the present."

"*Manchester, 8th month*, 22, 1835."

In the foregoing minute of the 22nd of August, 1835, to which the Committee refer William Boulton for reasons for that which they have done in his case, it would be difficult for any one but themselves to understand these reasons. "*On a view*" (say they) "*of what they apprehend to be desirable under the present circumstances of the Society in these parts:*"—this is the only alleged ground of his delinquency. If the Committee had good and sufficient reasons for imposing the restrictions, it was certainly their duty to have given them explicitly;—if they had not good reasons, their proceedings must be considered as cruel and oppressive. The evasive character of the documents, is a strong indication that the only protection of the Committee against censure, consists in the concealment of the real motives on which they had acted.

At the conclusion of the adjourned Monthly Meeting, held at Manchester on the 16th instant, after the case of Isaac Crewdson had been disposed of; William Neild said, he had been informed that the Yearly Meeting's Committee had advised William Boulton to resign his office of Elder;—he wished to know from the Committee, on what grounds they had given such advice?—*They declined to give any reply, and said that the question was out of order.*

William Boulton then claimed the right of stating his case to the Monthly Meeting; to this, also, several Members of the Committee objected, but Dr. Ash, one of their number, wished William Boulton to be heard. After repeated interruptions, William Boulton obtained liberty to state the case to the Monthly Meeting. He reminded the Committee of the restrictions under which they had, from time to time, placed him; that he had often called on them to state what were the errors, either of principle or practice, for which they had thus treated him; that they had, *in no one instance*,, specified either the one

or the other; that he had complied with the advice they had given him, whatever was its character; that when the Committee were in Manchester in the last Spring, they gave him a minute, requesting he would not attend the Meetings of Ministers and Elders; and now, without giving any reason, they wished him to resign his station as Elder; and, in reply to his request to have reasons for the Committee's proceedings in his case, they merely confirmed their former restrictions; he, therefore, called upon them to state to the Monthly Meeting, the grounds on which they had thus acted towards him, and also to correct his mis-statements if any had been made by him. The only remark they made, was by George Stacey in the early part of the discussion, saying, that if the Committee should not reply to William Boulton's statement, their silence must not be construed into assent.

Thus we see thirteen men, first hearing in the Summer of 1835, all the charges that could be brought against an individual, the chief of which consisted in his promoting the social study of Holy Scripture; and without stating one specific error, intimating their wish that he should be silent as a Minister; on their next visit, in August 1835, confirming their restrictions, still without any error being alleged; and at their succeeding visit in December, again confirming these impositions.

In April this year, the Committee suggest the propriety of his not attending the Meeting of Ministers and Elders, without (as appears) any fault on his part; and on their late visit they request him to resign the station of Elder, again without any error being stated.

The reader will have been surprised at the evasive character of the foregoing documents of the Committee, and will have perceived that, in the absence of any clear charges, they, on every visit, either continue or increase their restrictions. The moral injustice will also have been obvious to every unprejudiced, reflecting mind; and it is amazing that thirteen men, chosen by the Yearly Meeting, of respectable character, and of high religious profession, could so forget the moral precept, of

doing as they would that others should do to them, as thus entirely to disregard the plain principles of justice.

It is difficult to account for such tortuous proceedings on any ground, except that of the opposition of some principles of the Society to the unrestricted study of the Holy Scriptures; and that whilst a high regard is professed for the Sacred Writings, they hold only a very subordinate place, both as a guide and as an authority.*

A. Z.

In conclusion, I would say, it is painful to me to make statements which cast a shade upon any of my friends; but I believe the truth of the Gospel demands it: yet whilst contending for the faith once delivered to the Saints, I unfeignedly desire and pray that I, and all with whom I am united in Gospel fellowship, may act in a *Christian spirit* towards those from whom we differ. "If we live in the Spirit, let us also walk in the Spirit;" and may "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,"—the blessed fruits of the Spirit, increase, and abound among us. Let us often ask for that grace which will enable us to forgive,—to love, and in truth to *pray*, for those who in any way act injuriously towards us: and may the supplicating language of *every heart*, both *their's* and *ours*, be, "That which I *see not teach thou me*."—And "the God of peace which brought again from the dead our Lord

* I have not the means of asserting from my own observation the entire accuracy of this and the foregoing report, of the proceedings in the Monthly Meeting, but after much enquiry, I have been assured that the accounts may be relied on as substantially correct.

Jesus,—that great Shepherd of the sheep, through the blood of the everlasting covenant make" us "perfect in every good work to do His will, working in" us all "that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever.—Amen."

WILLIAM SIMPSON, PRINTER, BROWN-STREET, MANCHESTER.

APPENDIX.

The Quarterly Meeting of Westmoreland having sent a proposition to the Yearly Meeting, in London, to request that Meeting clearly to define what, in its estimation, are the authority, place, and office, of the Holy Scriptures as the rule of faith and practice. The Yearly Meeting in consequence thereof, gave forth the following declarations in the Yearly Epistle, they are now extracted as forming a link in the present controversy, and more particularly as much use is made of them in the foregoing defence: ;—The words in Italics are not so marked in the Epistle.

Extracts from the Yearly Epistle, 1836.

"Often as our religious Society has declared its belief in the Divine authority of the Holy Scriptures, and upheld the sacred volume as the only Divinely authorised record of *the doctrines of true religion*, we believe it right at this time to revive some important declarations of Scripture itself on the subject. It is expressly declared by the Apostle Peter, that 'the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.'—2 Pet. i. 21. The Apostle John declares respecting the Gospel which he wrote, 'These are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.'—John xx. 31. Very pertinent and comprehensive is the language which the Apostle Paul addressed to Timothy; 'From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.'—2 Tim. iii. 15—17. Again the Apostle says, 'Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the

Scriptures might have hope.'—Rom. xv. 4. Finally, our blessed Lord, in reference to those divine writings of which the grand object, in accordance with his own declaration, was to testify of himself, emphatically declares 'the Scripture cannot be broken.'—John x. 35.

"Although most of these passages relate to the Old Testament, our Society has always freely acknowledged that the principles developed in them, are equally applicable to the writings of the Evangelists and Apostles. In conformity with these principles it has ever been, and still is, the belief of the Society of Friends, that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that therefore the *declarations* contained in them *rest* on the *authority of God himself*; and there can be no appeal from them to *any other authority whatsoever*: that they are able to make us wise unto salvation through faith which is in Christ Jesus; being THE *appointed means* of making known to us the blessed truths of Christianity: that they are the only Divinely authorised *record* of the doctrines which we are bound as Christians to believe, and of the moral principles which are to regulate our actions: that *no doctrine* which is *not contained in them* can be required of *any one* to be believed as an article of faith: that whatsoever any man says or does which is contrary to the Scriptures, though under profession of the immediate guidance of the Spirit, must be reckoned and accounted a mere delusion.

We trust, however, that none of our members will content themselves with merely entertaining a sound view on this subject; but that they will remember that the Holy Scriptures are given to us that they may be *diligently used*, and that we may obtain a right understanding of them in the fear of the Lord. Let us never forget that their main purpose is, under the influence of the Holy Spirit, to bring us to our Lord Jesus Christ, that by a living operative faith in Him, we may obtain reconciliation with the Father, and be made partakers of everlasting life."

The Reader will observe, that the following Reviews refer to the 1st Edition of the Beacon. and that the pages in the 1st and 2nd Editions do not correspond. They vary from ten to thirteen pages; for instance, where the reference in the Review at page 11, is to pp. 84, 85, 1st Edition, the subject matter will be found in the 2nd Edition, pp. 72, 73, and so throughout.

Many of the headings to the different subjects are also altered in the second Edition.

FURTHER EXTRACTS

FROM

Periodical Works,

RELATIVE TO THE "BEACON."

From the Christian Observer for October, 1835.

"In our number for last May we alluded to the important discussions in progress among the members of the Society of Friends, which we hoped—and we still hope, and believe—will terminate, by the Divine blessing, in much eventual good. We expressed our mournful conviction that the appeal so often made by Friends to an inward monitor, under the idea of its being divinely guided, to the displacing from their due authority the revealed and infallible scriptures of truth (which is one of the chief particulars under discussion in the present argument), is a most dangerous error; and one which has produced that uncertainty, and often unsoundness, of doctrine, and those other mournful effects, which the most enlightened and spiritually-minded Friends so deeply lament."

The Review gives many quotations from the writings of Fox, Penn, and Barclay, (as cited in "a Remonstrance to the Society of Friends," by B. W. Newton,) proving great unsoundness, and then adds,—"Now, is this Quakerism, or is it not? If it be

not, most joyfully shall we learn the welcome intelligence; but then it will follow that such men as Fox, Barclay, and Penn (the last especially) were not Quakers—that is, according to the present tenets of Quakerism. But if Quaker tenets have changed, and if the Society as a body does not hold the obnoxious views above specified, why countenance and recommend the writings of those who were their chief abettors? It is not the excellence of many moral precepts, or an agreement in matters of opinion respecting the externals of Quakerism, that ought to induce any spiritually-minded man in the Society to recommend writings thus fundamentally unsound; and this even without a caution respecting their false principles. Our objection to the writings of Fox, Barclay, Penn, and many other Quakers, is, that they are doctrinally heterodox; and that, as a corrupt tree cannot bring forth good fruit, a system built upon an unscriptural basis cannot be scriptural. A too frequent error of Quakerism, and that which leads to every other, is the disparagement of the authority of the revealed will of God, and the subjecting its declarations to the control of the "inward monitor;" so that no check is placed upon the wanderings of the human mind; but any man may receive or reject just what he pleases, and allege that in so doing he is guided infallibly by a secret influence, instead of being in bondage to a written oracle.

"Have we stated this too strongly? If any of our readers think so, let them take up the first publication on our list, "The Beacon," and they will there find,

from the pen of a member of the Society, a man of distinguished piety and sound judgment, and whose work ought to be perused, re-perused, and—let us add, if Friends will allow us—*prayed over*, by every member of their body, such an exposition of the "errors," the "desolating heresies," and the "fatal results" which have followed from this undervaluing of scriptural authority, as will more than justify all that we have said, or are about to say, upon the subject. Let the reader weigh well the following appalling statements from Mr. Crewdson's prefatory address."

The Review then gives several extracts from the prefatory address, and adds—

"Nothing can be more clear and scriptural than this statement; and greatly indebted is the Christian world to Mr. Crewdson for the faithfulness with which he has pointed out to his brethren the great cause of the unsteadiness of belief, and the too often serious errors and delusions, which have arisen from not making the word of God the infallible and paramount standard of religious truth."

"We thank God for raising up such men as the author of the Beacon, and others of like mind; but we think they assume untenable ground when they reason with their brethren as members of the Society of Friends, for we cannot believe that the writings of their founders bear them out. The same incongruity has struck us in some of the Annual Epistles of the Society, which have of late years been increasingly scriptural in their doctrines and exhortations. We rejoice in this auspicious discrepancy, but we cannot in con-

science say that no such discrepancy exists; for exist it does: and in proportion as Friends make the Holy Scriptures the sole standard of authoritative appeal, they will find themselves swerving from some of the opinions which have been very generally cherished by the members of their Society. The most important point, therefore, is, to induce them diligently and with earnest prayer to search the scriptures, and to agree to abide by this standard. But while they appeal to a secret monitor, what common test or ground have we, upon which to argue with them? Nothing, for example, seems clearer to us, than that scripture enjoins, not only the habitual feeling, but also the act of prayer; and this at set times, in public and in private. The holy men of old prayed in the temple service regularly; and also "three times a day," or more or less often, in their private devotions or with their households. But a Friend has perhaps a mental persuasion, an inward light, that prayer is not to be thus formal, as he deems it; and, professing to be secretly guided by the Holy Spirit, he thus contravenes the express dictates of that Spirit in his revealed word. We do not apply our remarks to all the members of the Society—very far from it;—for many, as we have already said, are too scriptural in their views to be thus led astray. But that the tendency of Quakerism is to this evil, is manifest; and we therefore consider that Christians of every name—but the members of his own Society in particular—are greatly indebted to Mr. Crewdson for pointing out the danger of the path in which too many of the Friends have long been walking. He has selected,

it is true, an extreme instance—namely, the case of Elias Hicks and his followers; and we have no intention of saying that the awful delusions of those unhappy men have infected the mass of the members of the Society: on the contrary, we have already noticed the very great increase of sound doctrine in this much respected body; but then, as Mr. Crewdson has clearly proved, and as Dr. Hancock admits and vindicates, the main principle which led to the excesses of Hicksism is widely prevalent in the Institution; and it cannot be otherwise, if Quakers really follow the opinions of Penn, Fox, and Barclay; and where this principle prevails, there is no security that twenty men may not pursue twenty different paths, and some of them very bad ones, while each considers himself a consistent Friend. The fact noticed by Mr. Crewdson—that the number of persons drawn aside by Hicks's delusions has been greater, in proportion to the number of Quakers in America, than a similar adoption of a heresy in any other sect—is a portentous proof that there is something most unsound in Quakerism, upon that construction which Dr. Hancock affirms is the right one, and which is very extensively admitted by its members. Of the alarming tendencies of this principle, Mr. Crewdson has been endued with light and grace to admonish his brethren in the most faithful manner. Thus he says:—

"'Between mysticism and the religion of Christ, there is this essential difference: the former is chiefly a religion of feelings, the latter is a religion of faith, for it is founded on the testimony of the Spirit of God

transmitted to us in Holy Scripture; and we conceive the intelligent reader, on perusing the exposure of some of the doctrines contained in the preceding extracts, must have perceived their disagreement with the doctrines of the Bible.

"'Now, Christianity is the only religion by which we can be saved; and, therefore, however specious any thing which is substituted may be, if we reject the gospel we cut ourselves off from salvation; because God hath plainly declared to us who have the scriptures, that there is no other way of salvation for us than that which he hath made known to us in the Holy Scriptures.

"'To ministers, and all others in the Society, we would raise a warning voice against this deadly heresy, with an earnestness which the safety of the never-dying soul demands; and we would affectionately entreat every one to examine whether the rule of Christ and his Apostles be really his rule.

"'Let us then cast aside prejudice, and reject human authority, and pray for the influence of the Holy Spirit, whereby we shall be induced thankfully to accept the written revelation; and, in the simplicity of little children, let us seek to be taught of God, by the means which his perfect wisdom has provided.'—Crewdson, pp. 153—155.

"Mr. Crewdson has adduced a large number of obnoxious, and often grossly heretical, statements from the writings of Hicks, and his followers, and has refuted them in the most convincing manner by an appeal to Holy Scripture. The references are highly appropriate and well-selected; but they cannot influence the Hicksites, who are a sort of Socinians, or, in truth, Deists, under the name of Quakers, believing just so much of Scripture as they would believe if no revelation existed—and no more. Their maxim is, that human reason, and not scripture, is the test of truth—only, instead of using the word "reason," they call it "the inward light;" and since the doctrine of the Trinity, the Atonement, and other essential portions of Christianity, do not happen to approve themselves to their inward light, they infer that they are not true, but are to be rejected."

From the Christian Observer of November, 1835.

"It is far from our wish to charge upon the Friends any doctrine which they disavow; and we greatly rejoice at witnessing the spirit of serious inquiry and widely extended piety at present prevalent among them. Still we feel strongly the difficulties, to which we alluded in our last Number, in reconciling many of the statements of their standard writers with sound doctrine. Those of our readers who feel interested in the discussion should read the account, just published, of Mr. Crewdson's Correspondence with the Committee

of the Friends' Yearly Meeting. His 'Beacon,' Mr. Crewdson says, has been censured by his brethren 'with unmeasured severity, as a dangerous and pernicious book; it has been publicly denounced before the representatives from every Quarterly and Half-yearly Meeting in England and Scotland, and Annual Meeting of Ireland, to the Yearly Meeting of Ministers and Elders in London; and the fact that this book has been burnt by members of the Society, was announced by an elder in that Meeting, with evident approbation, as a testimony against it; Friends have not only been advised against reading or selling it, but it has been said that any one aiding in the circulation should be deemed unfit to hold any office in the Society: and all this, and much more, has been done and said without examination of the work by any competent authority, and without any proof that it is unscriptural.' 'I feel called on, therefore,' adds Mr. Crewdson, 'to take my stand upon the book as it is, with all its defects; and to ask the Committee, as Christian brethren, either to point out wherein the work is unscriptural, or else to give a verdict of acquittal.' Surely this appeal is just, and ought to be duly responded to. One charge urged against Mr. Crewdson by his brethren is, that he has 'depreciated and restricted the influences of the Holy Spirit.' This charge is repelled in the pamphlet by a selection of extracts from the 'Beacon,' which fully show, that, though Mr. Crewdson does not approve of the sentiments of many Quakers on this subject, he most fully acknowledges and dwells upon the influences of the Divine Spirit in all His offices, as set forth in

the Holy Scriptures. Nothing can be more strong and explicit than his statements.

"We also recommend our readers to peruse another work, just issued, on the pending discussion, entitled 'Holy Scripture the Test of Truth,' by Mr. Ball, of Taunton."

In the same number the Christian Observer remarks—

"Mr. Gurney's position, if we rightly understand it, is, that in relation to those important points of doctrine which regard the subsistence of the Godhead, and the plan of human salvation—on which he himself has written in a truly scriptural manner, and with much ability—the members of the Society have throughout their history proved themselves "orthodox." In regard to the doctrines of his brethren, he (Mr. Gurney) has several distinct bodies of inquirers to satisfy. First, he must disprove, if he can, the mournful statements o such excellent members of his own communion as Mr. Ball and Mr. Crewdson, who feel it their bounden duty to God and their brethren to utter a solemn warning, and to exhibit a "beacon." Secondly, he must dispose of the quotations adduced by Mr. Newton and others, not members of the Society, in proof that its leading writers have set forth, as the opinions of the Quakers, doctrines which are far from being orthodox or evangelical. Thirdly, he must meet the appalling averment of Dr. Hancock, and not a few others of the 'anti-movement portion' of the Society, that the doctrines which their reforming brethren contend for are not genuine Quakerism; and that even Mr. Gurney him-

self does not always write like a good Quaker. Our wish is to find Mr. Gurney in the right; but our respectful exhortation to all the members of the Society is, to throw aside the whole argument as to what Penn or Barclay may have affirmed, or what Quakerism is or has been; and to make the inspired scriptures their only guide, under the promised influence of the Holy Spirit to lead them into truth.

"While we are writing, a work just published, entitled 'Truth Vindicated,' has fallen into our hands. The writer asserts, that it is the undoubted doctrine of Quakerism that the scriptures are not a 'primary,' but only an 'auxiliary,' source of spiritual knowledge; that the light within, is the primary rule; and that the early members of the Society so taught, and the genuine members of the Society so believe. This light within he calls 'the light of Christ;' which, he maintains, extends to all mankind, even to those who have never heard of the Bible;—a position little short of Deism, making natural conscience to be the Spirit of Christ. He admits nothing to be true but what 'something within declares to be the truth;' and hence he rejects, if we rightly understand him, the doctrine of the vicarious sacrifice and atonement of the Redeemer.—The Quakers, he boldly affirms, 'place the immediate suggestions of the Spirit'—that is, their own secret feelings and judgments, which they so denominate—above 'the scriptures.' He hesitates to admit, that what we 'call Holy Scripture,' is really Holy Scripture; and contends that there is much 'Holy Scripture which is not contained in the book called the Bible;' that

is, that every man is his own Bible, and apparently needs no other. There is no good reason, he says, to prove that the temporary and local records, which we call the volume of Revelation, 'are to stand as the only appeal and ultimate standard to the end of time, for all states and conditions of men.' We are not, he says, 'to test a present revelation to ourselves, by some one else, many hundred years ago;' that is, not to bring our notions to the test of Holy Scripture; more especially as scripture, he seems to intimate, is inconsistent with itself. 'The scriptures,' he says, 'are not the gospel;' the gospel being something that is known to all mankind, even to those who never heard of the scriptures. Again, 'the Spirit, and not the scriptures, is the first and chief foundation of truth, ground of faith, and rule of conduct;' and this plenary Spirit all men possess, though they never heard of the Bible or Christianity. Thus runs the whole work; and this the author maintains is genuine Quakerism: and though the evangelical members of the Society will recoil from such a statement, as utterly unfounded, yet not a few of their brethren will consider the doctrines of this writer as exhibiting a much nearer approximation to unsophisticated, old-fashioned Quakerism, than those of Mr. Crewdson, Mr. Ball, or our much respected friend, Mr. Gurney himself. If, at least, we have been incorrect in our estimate, Mr. Gurney must own that we have been led astray, not merely by our own deductions from Quaker writings, but by the unrefuted assertions of Quakers themselves. We felt it a duty to hold out a serious warning; yea, even to sound an alarm; but we had no

wish to invent or exaggerate evils. We must say that Mr. Crewdson has received very hard measure."

From the Eclectic Review for March, 1836.

The article in this Number, headed "The Doctrines of Friends," is well worthy the attentive perusal of every member of the Society. The following are extracts from it:—

"The publication of 'The Beacon' by its much esteemed author, Isaac Crewdson, has been but the signal for a more open manifestation of the differences that had long been known to exist in matters of faith, among the members and ministers of the Society of Friends.

"It is now thirteen years since an article appeared in our Journal, on the subject of '*Quaker Orthodoxy*,'* in which we adverted to the religious movement in the Society that had already commenced, as an auspicious indication, seeming 'to warrant the hope, that the doctrinal differences and schismatical prejudices which have too long estranged and divided this estimable community from the rest of the Christian church

* Ecl. Rev. Second Series. Vol. XVIII. p. 423.

are beginning to give way before the all-harmonizing influence of Christian principles.' In that article, (which, we have reason to believe, did not wholly fail of producing the intended effect of rousing the attention of Friends), we endeavoured to do justice to their claims as a body, while we pointed out some circumstances which had operated to their disadvantage; and we ventured to place the alternative before the more thoughtful members of the Society, that Quakerism must either rouse itself to 'meet the exigencies of the times, or it must be swept away by the rising tide. Knowledge,' we remarked, 'will find its level; and every thing which depends for its stability on the exclusion of knowledge, will be undermined and overthrown. The orthodoxy which is bottomed on human creeds, or which is perpetuated only in the oral traditions and educational peculiarities of a sect, will give way before the first assault.' Quakerism *has* roused itself; and a portion of the Society have wakened to the conviction, that every doctrine and practice which will not stand the test of scripture, ought at once to be discarded, by whatever authority they may be countenanced. 'Those essential points of doctrine on which the Society is divided, admit,' remarks Mr. Ball, 'of no compromise. They must be brought, like all other points, whether of faith or practice, to the only infallible standard,—the written word of God. *To no other authority is any Christian called to bow.*'

"This, however, is an axiom which is by no means generally admitted; and Dr. Hancock, in his observations on 'The Beacon,' confines himself chiefly to the

question, whether Mr. Crewdson's 'opinions correspond to the avowed doctrines of the Society.' The 'truth of our testimonies,' he says, referring to those fundamental doctrines which have been professed by the Society of Friends ever since it was established, 'is always to be *taken for granted*.' And he cites the apology of Robert Barclay; remarking, that Mr. Crewdson, as a minister in outward fellowship in the same Society with himself, 'can hardly be supposed to have thrown off the *authority* of a work so justly esteemed as it is amongst us; for this would imply that his *departure from the ground of our testimonies* was greater than I am yet willing to believe it to be.' We must transcribe Mr. Ball's admirable remarks upon this attempt to substitute human authority for the scriptures, as the test of truth; premising, in justice to Dr. Hancock, that he argues only as most theological controvertists of other communions have been in the practice of doing.

The "Review" then quotes many extracts from "Holy Scripture the Test of Truth," by R. Ball, and adds—

"It was our first intention, when the present controversy was brought under our notice, to enter more fully into the doctrinal questions at issue; and we have to apologise to the friends of both parties for having so long delayed to discharge our duty in reporting upon the various publications transmitted to us. With deep interest we have watched this religious movement in the Society; and we cannot but unfeignedly rejoice that a testimony for the exclusive authority of the

scripture has been raised by the evangelical party, who have taken their stand on the paramount authority of the word of God. But it seemed to be a delicate task for a Reviewer to step in between the two parties as a self-constituted umpire, whose impartiality might have been fairly challenged. Mr. Ball's publication, however, has very much simplified the matter in dispute. He concedes that, with the Quakerism of Fox, and Penn, and Barclay, his own views and those of Mr. Crewdson and his friends are at variance. Dr. Hancock had put it to the conviction of the author of the "Beacon," '*as an honest man*, to determine the question in his own mind, whether he is united in doctrine with us or not?' Mr. Ball at once pleads guilty to the charge of holding sentiments not in accordance with the received doctrines of the body;—but he appeals from Penn, Fox, Barclay, Sewel, and other standards of Quaker orthodoxy, to the Inspired Oracles. The right of appeal to the scriptures, on the part of the members of the Society, becomes, therefore, the first question to be determined. Dr. Hancock seems to take it for granted, that if Mr. Crewdson's 'religious opinions as a Quaker' are 'unsound,' the only course, which, as an honest man, he can pursue, is to renounce Quakerism, or to submit to be renounced by the body. Mr. Ball thinks, on the contrary, that if being an 'unsound Quaker' results from being the better Bible Christian, the right way for the Society to avoid increasing disunion would be, to repudiate certain unscriptural doctrines which have too long been blended with the conventional or traditional faith of Friends. 'A religious

revival,' he says, 'has undoubtedly commenced;' and he conceives it to be on that account 'the duty of those who, under other circumstances, might feel themselves compelled to resort to the painful alternative of secession, to be willing to go a little longer mourning on their way, in the hope that brighter days are opening upon them.'

"The crisis is a most interesting one; for the future character, if not the existence of Quakerism as a sect, hangs upon the issue. Should the attempt be made to put down the appeal to scripture by Quaker tradition—to bar the inquiry into the truth of received doctrines by Quaker authority—we do not hesitate to predict that *the decision will prove fatal to the Society.* 'To the law and to the testimony.' Who is William Penn or Robert Barclay? Who is John Calvin or John Wesley? Who is Thomas Cranmer or John Owen? Have we been baptized into the name of any of these? What means the explicit command, 'Call no man your master?' Nothing is clearer in our judgment, than that it absolutely forbids all such deference to human authority in matters of doctrine, as is implied by making articles of faith, or an agreement with received dogmas, the terms of communion.

"Sectarian divisions are the unavoidable result of a different construction of the rule of faith, in the present imperfect state of Christian knowledge; yet, good has resulted from what must be regarded as in itself an evil. And so long as the paramount authority of the same inspired rule is acknowledged, there not only exists a common bond and ground of union, but a

reasonable prospect of mutual approximation, as the true construction of all that has been disputed or doubted comes to be ascertained. Of such an approximation to the unity of the faith on the part of Friends, the publications of Mr. Crewdson and Mr. Ball afford a most instructive and heart-cheering instance. And while Quakerism has itself undergone, and is undergoing, so beneficial a modification, in consequence of the diffusion of scriptural light, it is due to the Society to acknowledge, that other Christian denominations have, as Dr. Hancock remarks, drawn nearer to some of the distinguishing Quaker principles.

"We must conclude, then, that for any party to set aside an *honest appeal to the scriptures*, by referring to the authority of another rule as precluding all inquiry and discussion, is an offence against the Head of the church: that it is conduct in the worst sense sectarian and schismatical; that it tends to render approximation to Christian unity of sentiment impossible; that it is an attempt to impose upon at least a portion of the church of Christ, a yoke which the master has not imposed, and conditions which the gospel does not sanction. We regret to find that this is the way in which the evangelical testimony of Isaac Crewdson has been met. 'I hope,' says Dr. Hancock, 'he will never be so far self-deceived as to propose to himself such an unattainable object, as that of convincing the serious, weighty, and reflecting members of the Society, that they do not know their own doctrines, *or that scripture is against them:* and that for nearly two hundred years they have been supporting a weak and brittle testimony

with the loss of life, and of liberty, and of property, in favour of principles which are now found to be delusive and pernicious errors!' Why every sect may adopt the same language. With equal propriety may the Church of England man resent the attempt to detect a flaw in the articles or ritual of his church; and the Papist may plead with still greater force, the antiquity of his creed, and boast of the martyrs of his church. May not the testimony borne by Friends have been scriptural on some points, and weak and brittle on those which Mr. Crewdson has exposed? Such is undoubtedly the fact. Dr. Hancock himself would not defend all the 'testimony' of the early Friends. William Penn grew wiser as he grew older: why should not his followers? The church at large has grown wiser; the opponents of the Quaker testimony have learned wisdom; the doctrine of divine influence is no longer ridiculed and denied by the *soi-disant* orthodox; and the sufferings of the Quakers in defence of the gospel liberty have not been in vain. Will, then, the Society of Friends, taking their stand upon their 'unalterable principles,' refuse to take advantage of the general advance of religious knowledge, and proclaim their own incapacity of improvement or progress. But Quakerism has undergone most material and beneficial modifications; and all the talk about its 'unalterable principles' is an empty flourish."

The Reviewer, then gives *some* extracts from Dr. Hancock's "Defence," and says "We can add nothing to these instructive remarks, they express our own views most accurately and forcibly. Only let Dr.

Hancock and his friends *follow them out;* and they will no longer resist and oppose that revival which the diffusion of scriptural light is producing in their Society. Isaac Crewdson has assuredly been taught as immediately by Christ, as was Fox or Penn; and his aim is not less simply than theirs, 'to direct all to Christ.' He has set up a "beacon," which, we trust, will prevent pious inquirers from being led astray by the will-o'-the-wisp of "inward light," or any other theory. We have hitherto extracted no specimen of the publication which has given rise to this controversy; and which consists of a refutation, from scripture, of the errors advanced and maintained by the followers of Elias Hicks, the American heresiarch. As an appropriate close to the present article, we shall extract the "*Conclusion*" of Mr. Crewdson's admirable work."

The Reviewer then quotes the whole of the concluding article in the Beacon.

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